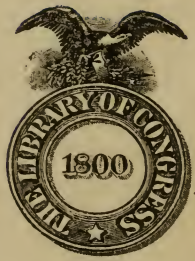
CHRIST AND OUR COUNTRY

ROBINS



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CAPT. W. H. EIZEL
CORPS OF ENGINEERS U.S. ARMY
WASHINGTON, D.C.

CAPT. W. H. BIXBY
CORPS OF ENGINEERS, U.S. ARMY.
WASHINGTON D.C. U.S.A.

CHRIST AND OUR COUNTRY;

OR,

A Hopeful View of Christianity in the Present Day.

BY REV. JOHN B. ROBINS, A.M.,
Of the North Georgia Conference.

"We are saved by hope."—*St. Paul.*

SECOND EDITION.

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DEDICATED

To My Father and Mother, Mr. and Mrs. T. S. Robins,

" *Eatonton, Putnam County, Ga.*

JOHN B. ROBINS.

PREFACE.

Two books which have been generally read and almost universally commended have lately made their appearance in America: "Our Country," by Dr. Josiah Strong; and "Modern Cities," by Samuel Lane Loomis. We are willing to admit that there is much truth in both, yet at the same time we expect to show that the tendency of both is damaging to any hopeful view of Christianity.

Hurtful qualities have already made their appearance, and more of such qualities may come to the surface in the future. I met one of the most eminent and eloquent divines in the South not long since, and found his mind so saturated with the pessimistic influences of "Our Country" that he had no hope, or at least very little, in his work. He was doubtful, gloomy, despondent.

A few months ago a bishop in the Methodist Episcopal Church made, before the Evangelical Alliance in Washington City, an address in which the same pessimistic spirit prevailed. The entire address was but a reiteration of the thought and methods predominating in "Our Country."

The first Sunday in April, 1888, marked a peculiar fact in the history of the pulpit in New York City. If the reports from these pulpits are to be trusted, only two out of the hundreds gave any thing like a hopeful view of Christianity. It was so marked that even the secular press took notice of it.

As a general thing the Southern people are sanguine and hopeful, yet in our own periodicals for the past few months we get glimpses of this same influence. The spirit of Schopenhauer seems to have supplanted the spirit of St. Paul; and men, to the extent of their capacity (which is sometimes large, but oftener small), are

followers of a disappointed philosopher, rather than the disciples of a hopeful apostle.

It is to counteract this influence and renew hope that any justification can be given for publishing the following pages. We ought to study facts, and to know something of their meaning and bearing on the Christianity of to-day; but when we seek to measure the influence of that Christianity by such facts, and to understand its present condition and power from them, our field must be broad enough and our vision clear enough to gain a rational and hopeful view of it. This has not been done by late writers, who may be very fairly represented on one side by Dr. Strong and on the other by Colonel Ingersoll. Recent facts have been intensified by differentiating them from other facts. The past has been ignored so as to preclude the possibility of a clear apprehension of the truth. Even in late events certain facts are not duly weighed, while others are given an undue importance. We need a hopeful view in the present condition of things. This we have tried to present. J. B. ROBINS.

Elberton, Ga., February 1, 1889.

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CHRIST AND OUR COUNTRY.

CHAPTER I.

Delusive Crises.

DR. STRONG begins his book by calling attention to an impending crisis, found in "the *closing years of the nineteenth century* second in importance to that only which must always remain first—viz., the birth of Christ." I begin this by saying that there is in reality no such thing as an historical crisis. It is the habit of our minds to select certain striking events, and arrange about these our knowledge of the world. Our thoughts naturally collect themselves about such events. These are like high mountain-peaks, which give name and character to subordinate ranges. For convenience and mental discipline these imaginary crises accomplish a good purpose. They give us order in our thinking. But a man makes a fatal mistake who undertakes to explain the flow of events and to understand great historical movements by the crises he imagines exist. Dr. Strong and others made this mistake at the outset.

An apt illustration of the principle is found in the

unfolding mind of a child. It is a common experience among school-children to fix certain words, pictures, lessons in their minds, all through their text-books. These serve as points around which their knowledge of the books arranges itself, and by which it is remembered. It is the free and practical working of the power of association of ideas. The historical child-mind does the same thing and accomplishes the same end by its crises. The striking events remembered help to recall those of less supposed importance. It would not do for a pupil to explain his text-book by some particular word, picture, or lesson. Neither will it do for a student of history to explain a great movement by the crises around which his knowledge is gathered.

There is a continuity in the text-book by which every lesson is properly connected with and related to every other lesson. So that he who would rightly understand the book must bring out every lesson. The crises of the book are submerged in the general flow of information. There is a continuity in historical events, and he who would properly appreciate and understand its movement must eliminate the notion of crises altogether, and study each age as the outcome and further unfolding of forces and principles present and at work in the age preceding. In this way we may understand that from the beginning of time until the present there have been continuity and

an unfolding of purpose in all events which are interdependent and correlated. The evolution has been equal to the involution. No one event can be singled out as of more importance than any other event. All are important alike, because all are correlated. This is a principle that touches not only every fact connected with the present order of things, but also one which touches all events of all times. This general principle is contradicted by Dr. Strong in the very beginning of his book. We now consider specific cases in proof of this general principle.

Dr. Strong instances but one crisis to which his own is subordinate, and that is "the birth of Christ." If St. Paul is to be trusted, even this most important of single events is not a crisis. He says that "when the fullness of the time was come, God sent forth his Son." There was a previous preparation, a coming up to the fullness of time. The birth of the Lord Jesus Christ was but a further unfolding of forces at work in the former times. It was a rising higher than previous events, and also a rising out of them. A race had been purged of unholy characters, and a people chosen for an ancestry. Even the "birth of Christ" falls into harmony with a great historical movement which reaches from the dawning of civilization to our present time, and which will continue its movement until the close of the final day.

For the sake of clearness we advance one step farther. St. Paul employs his broadest statement on this question in his letter to the Church at Colosse. He calls Christ a "mystery" and his birth a full disclosure of the previously-hidden truth: "Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints." It was the coming to fullness of an event which was possible in the very nature of things. This event itself was the precursor to other greater events. It was needful for him "to go away" as a preparation for the coming of the Spirit. And so the movement will go on until "the tabernacle of God is with men," and the divine idea of creation is worked out to the end.

We may find the same principle illustrated in the Reformation. Luther did not make the Reformation. Previous events made a reformation possible, and Luther was the outcome of the spirit of his age. It was not a crisis, but hidden forces becoming visible in their products. Prior to this time the Reformation was an inner force, a hidden fact, a mere possibility. Its causes are to be found in the deep recesses of unfolding life.

The French Revolution finds its true explanation in all the events preceding it. An orthodox and arrogant Church, fearless advocates of human liberty, scientific investigations, and ignorant rulers—all had

much to do in producing a revolution. It was the concrete expression of forces that are as deep and as old as human nature. The Revolution was itself, with all its gathered forces, a preparation for still other events. It was the onward movement of humanity toward the full realization of its liberty.

We may here conclude that the mind of breadth and grasp enough to study the world does not look at it in spots or judge of it by crises. We might as well expect to be proficient opticians by gaining a knowledge of the sun-spots, without any reference whatever to its radiating beams. The sun is known by its heat, its magnitude, its attractions, etc., and not by its spots or its eclipses. The history of the world must be studied as one movement, and its events are to be connected with a great world-purpose as their ground and explanation.

Another objectionable feature connected with the work of recent thinkers is their method of singling out striking events. They take too narrow a view as to time. They forget, it seems, that apparent defeat, or even actual defeat, may be the best reason upon which to predicate future triumph. To have judged the South by what it was in 1865 would have driven any one to the conclusion that the South was ruined. After a few years that judgment would have been considerably modified. Now, after the lapse of twenty-three years, a man would be forced to change

his judgment entirely. The South is not ruined; but what was thought to be its destruction has resulted in the most marvelous growth and the most wonderful prosperity. In the want and poverty of the South in 1865 was given the basis of manly effort that has made her great. The South wears her laurels of victory in 1889. To limit our view in time we see may be to destroy it altogether. The full measurement of events depends for its correctness upon a wise patience.

Here we may ask: If the disastrous results predicted by Dr. Strong should come to pass about the close of this century, is Dr. Strong or any one else prepared to say that such results will not be for the best, and that they will prove to be so in the time to come? Has he or any one else weighed and measured the events and forces that are at work on these closing years of this century? To look simply at such a culmination as he thinks is impending our times—and this is wholly imaginary—is to limit our view too much. There is more in it than disaster, even if it comes. There is final success in it. The world is built that way.

Christianity, judged by the events connected with the death of our Lord, would have been regarded a failure. His truest disciples so regarded it. And yet the loss of his life was the beginning of his triumph, and that triumph has increased down to our

own time, and will continue until his words have proved true: "I, if I be lifted up from the earth, will draw all men unto me." A man or an institution, no matter how great when living, is greater when dead, and such life is incorporated in other men and institutions. The Christianity of the future may build its temple from the ruins of present Churches and creeds, and be the better for their overthrow. I would much prefer this view as the final outcome of present events than to think only of the downfall of American Churches. This last can only carry with it, to all who take such a view, the downfall of hope.

At this point it seems necessary for me to say that all temporal things have their growth and decay, have their rise and fall. The body of a man, his governments and institutions, all have their critical periods, their backward turnings. Here is the ground upon which many are led into mistakes. We have only to remember that we are not dealing with temporal things when we speak of the historical movement of the world. These events are its products, its fruits, and nothing more. No man can think of a crisis in the being or thought of God. It is impossible. The inner and mightiest movement of this world is the underlying purpose of God. It partakes of the nature of the Absolute, and hence can know no crisis. All events are bending toward

this great purpose, and are giving us an unfolding design which shows its handiwork to be divine. The man who so studies it as to see this great purpose will have hope in his work, and gladness as the reward of his toil.

CHAPTER II.

Our Country—Its Resources and Possibilities.

DR. STRONG gives us a broad survey of our territory, a clear statement of our resources and possibilities, a good argument in favor of Western supremacy, and what would be, under more favorable considerations, a very hopeful prospect of our country generally. For this he deserves the thanks of every American citizen. One would be obliged to think well of his country if his judgment was made up exclusively from the facts contained in these chapters.

The immense areas of unoccupied land and the large territories sparsely settled are very gratifying facts to those who may be inclined to take a hopeful view of things. Much of our country has been filled with a good population, and many of our possibilities have become actualities in the last one hundred and fifty years. The South and West are rapidly filling up by immigrants from more thickly-populated States and countries. Here, as nowhere else, the resources are undergoing development. In the course of a few years we will have abundant harvests from fields now untilled, millions of dollars from mines now unopened, and thousands of laborers employed in manufactures that are hardly dreamed of to-day. All this

and more will doubtless be true. This is a wonderful country in its actualities, and much more wonderful in its possibilities. It is to-day, even in its undeveloped condition, the wealthiest country on the globe. What will it be when the great West is inhabited by thrifty and productive citizens, and when all its resources begin to count for something in the world of fact?

In the Old World nearly all wealth-producing forces have reached a maximum, while here they are all increasing. Not only that, but they seem to have the quality of infinite development. The institutions of Europe, many of them, show age and sometimes decay; while here there is life and growth. There monarchies, both absolute and limited, feel the force of advancing powers by which the world is to be set free; while here a great republic thrives. There creeds grow old and dignities made sacred by age are losing their influence; while here the freshness and vigor of new life inspires and exalts a progressive people. There men are still under chafing yokes and have to bear heavy burdens; here they are free to act for themselves and in perfect harmony with their own consciences.

Much may be learned from these worthy people, these nations old in the evolution of their life and civilization. Here many of the problems that vex the American people and that are now before us for

judgment have been settled. Those countries have all been new and had their influx of population, their increasing cities, their multiplied industries, their growing manufactories, and their undeveloped resources. Many problems growing out of such conditions have been solved for us by some of these countries in the past thousand years or so. Many laws of social, intellectual, practical, and national life have been discovered, many principles illustrated, and many perils overcome. We see them as they are today—the results of struggle, of battles for existence, of triumphs or defeats in the race for life. All these things can teach us much. It is true we are sailing on an untried sea, but we need the compass and charts of the sailors whose journey has ended. There is nothing wrong in populating our country and in developing its resources.

There will be a Western supremacy. This is inevitable. The center of population has continuously moved westward from the beginning of our history. It will not be many years before this center will cross the Mississippi River. Its course will be unchanged until our country is thickly inhabited. This same West will one day control the Congress of the United States so far as its numbers are concerned. This is certain. If it has more wealth, a greater population, and richer resources than the East, it ought to control. This is right.

The character of these immigrants to the West ought to be studied. All countries are contributing to this growing population, but far the greater number are from the more thickly-settled portions of the United States. Our own people are moving westward and finding homes and founding institutions. New cities spring up like magic, but the magic is grounded in the enterprise and industry of the older portions of our country. All the new appliances, conveniences, and comforts of Boston and New York City are transferred to the new towns in the West. Churches grow up along with the other growths, all of which are the direct products of our civilization. Indeed, it may be truthfully said that the civilization of the East is moving westward with the population. The new West is also a new East.

Only a few years ago Texas was a wilderness. It is now a prosperous, wealthy, well-peopled State. Its schools, its churches, its colleges, its government and morals, will compare favorably with many of our older and more dignified commonwealths. What is true of Texas may and possibly will be true of all other Western States and Territories.

An old man does not enjoy the sports of a boy, and sometimes he so far forgets himself as to think that these sports are really sinful. The same thing is true of older States and nations. They forget the rough, angular, *quasi*-barbarous manners and customs once

characteristic of their own life, and condemn the same things in unmeasured terms in other and newer States and nations. The sports of the boy will help to make him a man some day, and the rough *quasi*-barbarous life will help to make a nation some day.

Even from this practical and secular point of view every American citizen feels proud of his country. It has withstood many dangers, and is better prepared for counteracting others to-day than ever before. It has been impregnable to foes without, and demonstrated her power and her glory. There have been family difficulties, trying and cruel. These have not destroyed her. In all she has shown a magnanimity unparalleled in the history of the world. These have resulted in a real, not an imaginary, Union. Here we might end this chapter were it not for the fact that Dr. Strong has failed to consider our greatest resources—to wit, our intellectual and spiritual resources. It is to these that we must look for our greatest improvement.

Heretofore, with but few exceptions, the mental power of our people has been largely exercised in practical affairs. The accumulation of money and the settlement of millions of acres of land have received most consideration of our people. Not much of it has been given to purely literary or philosophical pursuits. Our colleges and universities are pandering to the notion of the practical. As to philos-

ophy we have nothing worthy the name. English thought has dominated the American mind. If England has ever demonstrated any truth clearly, it is that she is incapable of producing a philosophy. In this country men of a speculative turn of mind rarely know where to find a philosophical system, to say nothing of a philosophy. Here and there may be found indications of a truly American philosophy. There is enough on the surface to demonstrate that a rich mine is underneath, and that one day its wealth of thought will be utilized by American thinkers. This will come in as a later development of our national resources. For the present we must gin our cotton, smelt our ores, and build our factories.

Another possibility grows out of the fact that our orthodoxy in religion is the orthodoxy of England, and not that of America. Religious possibilities are slow in their evolution. With but few exceptions England has furnished us our religious thought. Our creeds, our prayer-books, our theology, and our Bible are all English. It is true that Germany now has pre-eminence in critical method; but it is generally Anglicised before it reaches America. I favor an American religion, with its creeds, liturgies, theolgies, and orthodoxies. Every creed, every religious system bears the marks of climate, race, and historical notions. We little dream how much Norse religion we have mixed up with our Christianity, and how

much of the cold, slow, yet stately moving qualities of the Englishman is found in our religious notions and modes of worship.

In this country there has been a considerable breaking away from uncongenial elements in our spiritual environment. At first it showed itself as indifference. This period is about over, and now there is a positive power antagonistic to those time-honored notions; or in other words, Christianity is taking on an American form, in which spiritual freedom plays a wonderful part. There is a preparation for new ideas about old things, old doctrines and principles. There is coming an enlarged hope for the enlarged capacities of the American people.

The notion of human government took on the form of a republic, which is a purely American idea. This stands apart from all other notions of government, and yet contains all others in its grasp. So the Christianity of America is developing a life and taking on a form peculiar to itself. This will contain in its sweep every other form of Christianity. The unoccupied lands, the wealth-producing qualities, the immense expansion of our resources may all be great possibilities in themselves, but to my mind the greatest of all possibilities is found in the possible development of the minds and Christian characters of the American people.

CHAPTER III.

Increasing Wealth Not a Danger.

GREAT fortunes and a great increase of foreign immigration furnish ground for many fears to the minds of those who take either a selfish or superficial view of our country. Let us study closely our increasing wealth and our growing population.

Dr. Gladden has written a little book, "Applied Christianity," that I could wish had been more widely read and more thoroughly understood by the thinkers of our time. Among the first propositions discussed is this: that wealth is the product of Christianity. He not only gives us a fine argument, but one based upon statistics which show conclusively the truth of his proposition to every inquiring and unprejudiced mind. The world without Christ would be no world at all. Man without Christianity is not only a barbarian, but very nearly a brute. The wealth of the nations is the product of religion, of Christianity. Millions of money and increasing wealth are the natural products of a higher development of man. Christianity proposes not simply the salvation of men in heaven, but also the highest possible development of manhood in this life, and as a natural result the highest possible development of a world life. Its

force is not expended in the freedom of an individual. Its object is not really and truly attained until humanity is free in the same way. So that we have not only the development of individual character, but also the unfolding of a better world character.

One of the notions prominent in any correct definition of Christianity would be that it is a revelation of defects in men. These defects are revealed through conscious wants. The gratification of these wants, the correction of these defects, the completion of a true manhood, and the beautifying and enlarging of a world life constitute a basis upon which rests all our commerce that is normal and profitable. This gives increasing wealth. That there is room for perversion, room for greed, no one will deny. These things are to be expected.

One of the safeguards connected with the correction of these human defects and the necessary accumulation of wealth lies in the very peril Dr. Strong dreads—to wit, the accumulation of large fortunes by individuals. It is a storing up, a self-preservation of the accumulated money forces, until the selfishness and greed of the world are reduced and better ideas inculcated so that a distribution of such wealth is no longer dangerous. It is stored treasure for future use, as the heat of former ages is stored in immense coal-fields. At the right time it will come forth to bless the race as a servant, and not as a

master. Occasionally we get glimpses how this is to be done. Vanderbilt gives a ball which costs him a hundred thousand dollars. This money went to bless many a home and to support many a family that needed it. One of the great treasuries leaked a hundred thousand dollars, and hundreds were blessed in its distribution. The elder Vanderbilt endowed a Southern university with a million dollars, and that million is used to educate, elevate, and bless hundreds of young men. De Lesseps has been a wonderful man in developing the world and unloosing thousands of treasured gold. Every railroad built, every new factory erected fills the mouths of the hungry with bread and gives the laborer something to do. Every enterprise that looks to the gratification of natural wants is the key that unlocks the vaults of individuals and places a part of the accumulated wealth into the pockets of the laborer. This is true with men who make no pretensions to religion. On the side of religion we can say that every gift to a charitable institution, every college endowed, and every school equipped is a breaking into individual fortunes. The name of Peter Cooper is immortal because he was a faithful steward and rightly administered the money that a progressive Christianity had produced. There is a law of distribution which regulates wisely and justly the accumulated wealth of a nation.

The millions of money in the United States more

completely distributed would be a curse and not a blessing. Even an equal distribution of money, which would give each individual something over $800, would result in the overthrow of our civilization. It would prove disastrous. There are profound principles underlying all commerce, all money transactions, every one of which points to the elevation and purification of all men. It should be our purpose to rightly understand existing facts, and thereby come to a knowledge of the inner life and purposes of a civilization like ours.

The immense wealth looked for by Dr. Strong in the future of our country has no fear-producing qualities to my mind. On the other hand, this is one of the ways by which I determine the final triumph of Christ. This is one of the evidences of his triumph. It is no reflection on Christianity to say that the world is becoming richer and its population greater. Many calculations about the future of such things are extremely ridiculous. There seems to be a forgetfulness of the fact that there are counterbalancing and opposing forces at play in the progress of things. This will appear as we advance.

CHAPTER IV.

Immigration Not a Danger.

IT is our purpose to show in this chapter that immigration is not a peril to our institutions. We will find, I think, that certain great laws are at work in the matter of immigration, just as in many other dangerous things, which will regulate and control it. Many forces are at work and many laws are in operation which a careful study of European life would help us to understand and apply. A few things have to be proven by facts, and not by figures. As people become more numerous and a country more populous there is a reduction in the fertility of the race. Not so many children are born. Families are not so large. This is a fact showing that a law is secretly at work to equalize the population to the conditions under which such race or people is placed. No arithmetical table, no matter how nicely adjusted, could ever be made to demonstrate this law. The numerical equality of sexes is maintained under the operation of another law which only facts can prove. A country may lose vast numbers of males in battle, so that females would constitute a large majority. The natural law of increase would keep this majority large. But this is corrected by a law which begins

at once to restore the numerical equality of the sexes. In a few years the nation whose males were in a minority finds its sexes equalized, and then the natural law of increase works as it did before the depletion. As people become crowded the birth-rate decreases, so that things are equalized.

It will not do, therefore, to take the present percentage of increase, and calculate from this rate of increase the possible number of inhabitants a hundred years from now. Four centuries ago the natural increase of the Indians, taken as a basis of calculation, would have filled two such continents as this by the present. The facts are against the figures. The counteracting law here was bringing an inferior race into competition with a very highly-developed one. One has increased, and the other is nearly extinct. So we find that many, pursuing the same idea, calculate that the natural increase of the negro race in America will result in many millions a few decades from now. It is the Indian problem over again. The only additional feature connected with it is due to the self-interest of those who can use the negro. This becomes less every year, and soon it will be the competition of an inferior race with a very strong one, and the extermination of the negro will result in the natural order of things. In all of these cases there are laws at work regulating, eliminating, and equalizing things in the struggles of men for existence.

Increase from immigration is corrected by a law peculiar to itself. Immigrants now go to the unsettled West, where there are lands to cultivate; and to our cities, where laborers find a place to work and live. No man is going to a place where the struggle for existence is increased or likely to increase. Men move because they hope to do better.

The population of any community becomes stable whenever the conclusion is reached that present surroundings guarantee as much as those of any other place. A man will not move from Georgia to Texas when he believes he can do as well in Georgia as he can in Texas. He does not go to a new place because it is new, but because the effort to live is reduced and the chances of success in money-making are increased. This is the whole question. A broader view than that generally given would lead us to conclude that all these questions about immigration would in time right themselves and correct the inherent dangers, if such exist.

The method of arguing these questions by Dr. Strong and others may be justly called statistical logic. Absolute confidence is placed in figures, in rates of increase, etc. All calculations based on this rate of increase by birth and immigration remind one of a gentleman who proposed to go into the carp-raising business. "Each female," said he, "will lay so many million eggs in a season; say two million of

these eggs will hatch. The second year my pond will be stocked with two million carp, the product of one female. At the end of the third year these two million fish will weigh at the least calculation four pounds apiece, which would be eight million pounds. These fish will readily sell in the market for ten cents per pound, netting me the neat sum of eight hundred thousand dollars. At the end of five years, admitting that there may be some losses, and making an allowance for all disasters, expenses etc., I can reasonably expect to be worth a million dollars, and perhaps much more." His problem works out all right on paper, and looks reasonable. The figures would not and did not lie; but will the facts ever measure up to the figures? Never. Ten thousand forces are at work to reduce the number of carp that will be produced in any pond or river. So these doctors make their calculations, and the tables are all complete. It is an undeniable statement in figures, and presents a beautiful problem well worked out on paper, but will never find any existence apart from very imaginative minds and the record made on paper—a far more substantial thing than the imaginary minds conceiving such problems and trembling under their dangers.

Long tables of statistics are given to prove that a larger proportion of our population lives in cities now than a few years or decades ago. Other tables are

given to prove that the life of the people in the United States in the time to come will be largely city life. These are facts that most people will admit without any proof. The growth of cities in number and population is not a calamity, but a blessing. The crowding of people together is a system of education in itself. Cities are not only the centers of trade, of labor, of wealth, of population, but also the center of great ideas—not the originators of great ideas. These are the products of other conditions. But when great ideas—political, economic, religious, and philosophical—are produced they fall into these crowded channels, where they find rapid movement. There is a continuous current flowing in and a continuous life flowing out. The discoverer of a new electric light soon has his idea made known, and thoroughly understood by even the rabble in the streets illuminated by this new light. Evils may find the same commerce and move with the same rapidity; but we must not look at the evils and be blind to the benefits. In a thousand ways men are benefited by crowding together in the cities. These benefits are worthy of some consideration.

It is shown—and truthfully too—that foreign immigration has greatly increased in the last few years, and the dangers therewith connected receive weighty consideration by Dr. Strong and his followers. It would appear that our free institutions are in danger

and that the whole country was on the verge of destruction because a few thousand strange, ignorant people are coming to our shores. There are many warnings, dark forebodings, and exhortations to diligence on the part of Christian men and women lest they lose their inheritance among the saints and become outcasts in the country of their fathers. We have already shown that immigration in time will correct itself. People will quit coming to America just as soon as they find out that the struggle for life here is as severe as it is in their native country. I, for one, am willing to leave this question to its own regulation under its own law. To our conclusion already reached I will add the following reasons as ground for hope in the present conditions of immigration to the United States.

1. What brings these foreigners to our country? Many are fleeing from governments that oppress and institutions that grind the life out of them. Heavy taxation to support standing armies, from three to ten years of young manhood given to one's country in military service, class distinctions, royalties, gilded ignorance, and often a moneyed aristocracy, whose most distinguishing character is sensuality—all these and a thousand other causes are bringing foreigners to our country. In other words, hundreds and thousands are coming to America for the very same reason that prompted our forefathers to come. America

was a refuge from the hardships, privations, and oppression of their own governments. They came to be free. So immigrants are coming to-day, if not to be free, at least to find a better country and a brighter prospect for life. Their notions of freedom may be very vague, and these notions may take on the form of anarchy or rebellion against all government. This differs very little from our way of formerly dealing with English tradesmen, provincial landlords, or even the aborigines of our soil. Out of such beginning has come our great Republic. Is there not something of value in even the crudest notions of human liberty? There must be. These immigrants will know better when they become better under the civilizing influences of our laws and institutions. There is not much ground for apprehension here.

2. There is nothing *per se* in a man's having been born in a foreign land to alienate him from American institutions, or to create any ground for fear among American citizens. If so, our greatest danger is over in this direction, for there was a time when all were of foreign birth, and when our affairs were wholly dependent upon such foreign-born citizens for the manner of their administration. If the country was preserved then, and made preparations for the best government on the earth, is there much ground for fear now, with only about one-tenth of its population foreign born? If our republic, the culmination so far

of all earthly governments, ever goes down, it will not be attributed to foreign immigration, but to causes found in itself.

3. The learned talk about crises, the flourish of statistics, and the recounting of multiplied dangers cannot and should not be used as an argument to reduce confidence in the power of Christianity. Such an argument has already produced this result in many superficial minds. Even now gloom and doubt have settled upon hundreds of minds, because dangers and fears have been imaginatively magnified and intensified beyond any thing like due limits. Even a surface view of Christianity is sufficient to convince any one that its triumphs are not predicated of an absence of numbers, money, and influence of opposing powers. It has demonstrated its power to conquer when brought in contact with the wisest and strongest. How much danger is there, then, in a few ignorant foreigners and a few thousand uncivilized people crowded into certain localities in our large cities? An old Jew could say of infantile Christianity that if this work is "of God ye cannot overthrow it." Time and again has it been declared and proved that "the kingdom of God cometh not with observation." There is neither danger to the country nor to Christianity by increasing population, foreign immigration, growing cities, or any other alien cause. This is still God's world, and he has charge of its affairs.

CHAPTER V.

Romanism as a Peril.

ROMANISM is considered by Dr. Strong and others of like minds as one of the greatest perils to American institutions and especially to Protestant Christianity. Is there any ground for such fear? We think not, and assign for so thinking the following reasons:

The increase in the Catholic Church in this country is due largely to immigration. This is an admitted fact by all statisticians. It has very few converts from the Protestant Churches. This is much more than overbalanced by the converts from Rome to the American Churches. It is impossible to come at the facts either as to the strength or number of converts. The Catholics count population, not communicants. It is impossible, therefore, to get at their true standing. This much we know, and it is admitted by Catholics themselves: They are not holding their own on English soil. They have lost a million of members, from their own showing. At the last census in France six millions of Frenchmen refused to be called Catholics. Dr. Harrison, in *Southern Methodist Review* for July, makes the statement that "the whole Romanist population in the United States does

not restore the balance lost by the papacy in France alone within the last twenty years."

The spirit of the times is against the claims of the Roman Catholic Church. The world is getting to itself a conscience and is beginning to act in accordance with it. Denunciations from the Vatican and edicts from the successor of St. Peter cannot drive back the tide that is ever rising higher. Like another royal fool, who undertook to command the waves, this prelatical one must move back his chair or be swamped in the coming tide. The institutions of our country stand opposed to the promulgation of any narrow or slavish system, of either government or religion. The freedom of mind demands freedom of conscience, and in the union of the two priestcraft or Church-craft must go to the wall. This is not only true of the Catholic Church, but of any other Church that may claim authority to dictate to a free man's conscience. This is putting Romanism in its worst light. It is admitting that all the charges brought against it are true. Even in this view there are many influences which greatly modify it. Catholics cannot keep from becoming partakers of the spirit of the nineteenth century. The spirit that fills the hearts of perhaps forty millions of people in these United States creates a social, political, and religious atmosphere that even a Catholic cannot resist. He will become a partaker of its nature. Witness the recent

scenes in New York over the expulsion of a popular priest, and the rebellious attitude of Ireland to the orders of the pope. There may be a show of obedience on the surface, but underneath this is burning the spirit of the bright and hopeful life of the present. Even the darkest picture of this Church which is possible to be drawn gains some hopeful tints by being brought into the light.

But suppose we admit the argument in its fullest sense, as presented by those who think that this Church gives good reason for fear, the question would still remain: Has Christianity or Protestantism any thing to fear from it? I answer: No. There was a time when the Catholic Church held full sway in the world, when its temporal power was immense, and when it made and unmade kings. Can we forget that these things have been and are gone? Surely if it had not the power to continue when all was in its possession, how can it hope to succeed when only a part of its possessions remain? Its temporal power is gone. It no longer crowns and uncrowns kings. A reformation not only gave the world the Protestant Churches, but also eliminated much from the Catholic Church upon which it had relied. The spirit of the Reformation, of every reformation, still remains and will continue to remain. It is part and parcel of that great movement which is bringing the race to better ideas of freedom and to spiritual Christianity.

No matter how we view the question, provided we take a broad enough view of it, there is nothing in the Catholic Church for the American people to fear. Their very climate, government, schools, and free institutions are their bulwarks against all opposition from this quarter. Let this Church itself catch the inspiration of our time, as I believe it will do, and in the power of a brighter hope go on to victory in saving the lost. It is the best Church to-day for thousands of people, and so let it live and do its work.

CHAPTER VI.

Mormonism as a Peril.

THE question now before us is this: Is Mormonism a peril? Dr. Strong says it is. In what way is it perilous? By its polygamy and political power. That polygamy is obnoxious to all civilized or Christian thought is not to be denied, but that Mormonism in any of its forms will imperil the institutions of the United States I most emphatically deny. There are good reasons, as I think, upon which this denial is based.

Mormonism has never been able to withstand the influence of civilized life. It has been on the go from its beginning until now. Its first conference was held at Fayette, Seneca County, N. Y. Soon after its organization it was driven to Kirtland, O., in 1830. In 1838 the Mormons moved to Caldwell County, Mo., and the next move carried them near Commerce, Hancock County, Ill. In 1846 they established themselves at Salt Lake, Utah. A little recognition by the United States Government, in appointing Brigham Young Governor of Utah, gave them prestige as a territory. The pressure of our Government has been felt by them. That pressure is increasing. Only a few years ago delegates from the

Mormon Church were sent into Mexico on an exploring expedition. The object to be gained was to find a place where the Mormon seat of government might be planted and be secure.

What is true of the people is also true of their religion. It has been undergoing great changes. At first it was a *quasi*-christianity. Polygamy was no part of it. A new revelation was given to Smith on the subject. The foundation of such revelation grew out of his own licentiousness. On July 12, 1843, polygamy was expressly established. Other revelations have been made until the original doctrine has become so adulterated as hardly to be recognized. It has lost all claims whatever to be called Christian. Its great end now is to preserve its polygamy and gain an earthly kingdom. It is American politics and polygamy mixed.

It is to this phase of it I invite attention. As to many of the doctrines of Mormonism I shall say nothing. Many of them are good. No wine is to be drank except at communion. No tobacco is to be used. No meats to be eaten except in extremely cold weather. They ought to be temperate and healthy —two good qualifications for life. They have no definite notion of God. It is too polytheistic to be considered in this age. Whatever there is good and true in it will remain. Whatever is false and harmful will be eliminated. Polygamy and Mormon poli-

tics are hurtful, therefore they are to be eliminated. Let us see how this is to be done.

High authorities in this country and Europe declare that "polygamy is doomed." This statement is founded on the fact that nature has provided against the establishment and continuance of any such practice. Even in Utah there are nearly ten thousand more males than females. There is no place from which recruits can be had to supply defective families and unnatural wants, for in the United States there are nearly a million more males than females.

It is, too, in direct conflict with a natural instinct of woman; for, however much may be said or written on the question of total depravity, one thing has been saved from the wreck, and that is the purity of woman. Her heart is turned against another of her sex sharing her home and her husband. She feels the power of this even in Mormonism. All the fanaticism and prejudice of a fanatical religion cannot crush out her better nature.

The great reason why polygamy cannot be carried on long by Mormonism is due to the fact that the United States Government, backed by over fifty millions of people, is against it. In such a struggle it is not difficult to calculate which will be the successful party—a hundred thousand malcontents or fifty millions of civilized people. It seems ridiculous

under such circumstances to talk about polygamy being a danger to our country. A few Mormon priests, with their foolish prattle about gaining possession of a few States and Territories—a foolish and an impossible thing to do, as we shall all see—has caused a few good men to fear the overthrow of our Government.

Every school established, every cent of money expended in education, every church built, every missionary sent to Utah means the overthrow of polygamy. Mormonism must give way to advancing civilization, and its polygamy will fall first of all. These wanderers of America may be driven to some other hiding-place, and establish another Mecca to which the saints will carry their substance and do reverence to their prophet, but there is no abiding-place on this earth for an institution that robs womanhood of its virtue and manhood of its freedom.

We now turn to its political phase. Is there any thing in this view of Mormonism to create apprehension. Here we must be a little more careful in our examination, for it is here that the greatest claims of Mormon priests are made—viz.: to subvert our institutions and to destroy our heritage. Their whole aim now seems to be to establish an earthly power or kingdom. Can it be done? What reasonable basis can be given to such statements as many of them make? A good many things which Utah does not

possess are necessary in the establishment of a strong government, or such as would present a formidable appearance to "the powers that be." No country can ever be much without agriculture, and it is an impossibility in Utah. The Territory is made up of steep mountain-sides, deserts, dry plateaus, and a small portion of country that is rendered productive by artificial irrigation. Its agricultural products do not amount to four million dollars annually. From a geological survey we see that its arable lands are limited and that its annual products can be but little increased. Its annual rain-fall is only sixteen inches —not enough, hardly, to support any sort of vegetation.

It can never do much in manufactures, for the simple fact that there is nothing there to manufacture. Its mining interest is alone relied upon for income. Its silver-mines and coal-fields are very valuable, and are sufficient to supply the needs of a large colony. If we look at Utah alone, we can find nothing to support the conclusion that it will ever produce a strong government. The only chance for such a dream ever to come true is for the Mormons to gain possession of the surrounding Territories. Can they do it?

Utah itself has not held its own as a Mormon country. Its population at the last census was 143,963. The membership of the Mormon Church—and they are not all in Utah—is 110,377. But if we admit that

they are all in Utah, there is a Gentile population of 33,586. So that even in its own borders the Mormon Church is not holding its own. The States and Territories immediately surrounding Utah, and which would be most likely to be overcome by it, are being settled up much faster than Utah. The estimated rate of incease in population for Utah is ten per cent.; For Colorado, twelve per cent.; Wyoming, twenty-nine per cent.; Idaho, sixteen per cent.; Nevada, about twenty per cent.; Arizona, twenty-one per cent.; and New Mexico, twenty-one per cent. From these rates of increase it will be seen that all surrounding Territories are increasing their populations much more rapidly than Utah. In the struggle for supremacy they all have a better chance to succeed than Utah, with the exception of Nevada. Any of these have more arable land, and a majority of them a much better rain-fall than Utah.

In addition to all this it has no outlet. It is shut in to its own resources. It is surrounded by a civilization which is antagonistic to its policy and its religion. To support a great population and to create any great wealth is an utter impossibility, from the very nature of the case. More than this, there is absolutely nothing inherent in Mormonism or its practiced policy out of which to make a national life. It is a religious despotism, with all of its energies centered in one man. The head of the Mormon Church

virtually owns Utah. When we see European thrones of like character falling or modifying their policy to suit the present times, is it to be feared that a hundred thousand ignorant and fanatical Mormons can ever survive as the fittest among the nations of the earth? It looks silly to even dream of such a thing. How much more so is it to enter into a serious argument to prove that it will gain possession of the United States Congress? "It is the old problem of the whale swallowing Jonah," with the problem made difficult by being reversed.

Some thinkers seem to have the notion that the United States Government is a very easy thing to overthrow, or at least to suffer great damage from very small forces. How has it been in the past? It was strong enough in 1776 to declare its independence and to maintain it against the strongest power then existing on the earth. It was a mere child then. In 1860 there began a struggle, where this same Government was opposed by a seceding part of itself. This opposing power had almost a boundless seacoast, the most fruitful climate in America, millions of men and money, and as brave an army as ever shouldered muskets. Was this Government destroyed? Not at all. It is stronger to-day than ever before. Her people are united and her institutions loved. If you were to give Utah a thousand years, situated as it is, and surrounded as it is by our civilization and by a

growing population, it would never be able to marshal men and money as the South did in the Civil War.

Another thing is true, apart from all that has been said: Mormonism viewed in any way, whether as a religion or a political power, is built upon the lower appetites and passions of human nature. Such a thing eventually falls to pieces by its innate rottenness. Every civilization, to have the quality of permanency attached to it, must be formed around some great idea, not some greed or passion. Mormonism has no great idea, has no idea at all. Hence its prolongation becomes an absolute impossibility. Its very converts are among a class of people whose education and morals are at zero. Its chance for recruits is lessened by every school-house built, by every man that is made wiser. Whether we study its inward force or its outward strength there is no hope for Mormonism to succeed. It will be regarded in the coming time as passion's wildest dream, and its hope of national supremacy as a childish fancy. It has no truth for hungry minds, no inspiration for sinking hearts. Its history will be a cruel story, and its name be forgotten without an anthem of praise. The world will push it aside as an empty hull, and humanity will lay it away as a useless garment. The world may be better because Mormonism has been, and humanity's story bighter because of its overthrow. Let it die and be buried.

CHAPTER VII.

Socialism as a Peril.

THE treatment of socialism by Dr. Strong is peculiar in that he only presents one phase of it, and that the most revolting to the mind of an American citizen. Any such line of argument is unfair because it suppresses all facts going to show a modification of the evil presented. His notion is summed up in the beginning of the chapter on socialism. "Socialism attempts to solve the problem of suffering without eliminating the factor of sin. It says: 'From each according to his abilities, to each according to his wants.'" His entire chapter is a sermon from this text, given him by Louis Blanc. He proceeds to make out his conclusion by quoting such authors and stating such facts as bear directly upon this *dictum*. The fanatical and visionary dreams of cranks are the most convincing facts in his idea of socialism. Dr. Strong—and I believe he was perfectly sincere—would have his readers believe that here was expended an immense amount of human energy, and no good resulting from it. The socialistic movement, to his mind, is wholly evil. There is no good in it and none to come out of it. Is such a thing possible? Is it true that millions of men are giving their lives to a

cause which can result in no permanent benefit to the race? Dr. Strong would lead us to conclude that such is the case. This notion does not fit that of St. Paul, who said: "We can do nothing against the truth, but for the truth." We must remember, too, that he was speaking of evil deeds as well as good ones. Will "the wrath of man praise" God? or is it true that the Ruler of the universe has confided to man forces the use of which would result in the destruction of his own purposes? If so, then belief in him becomes an impossibility. We are left on a shoreless sea, to drift we know not where, and to cast anchor we know not when.

What are the causes of socialism in the opinion of Dr. Strong? I use Dr. Strong as the representative of a class of thinkers, believing that the refutation of his arguments will result in the refutation of all those of his followers. Let us then seek the causes as he sees them.

1. The great cause is found in Germany, whose citizens immigrate to this country impregnated with socialistic notions. The class of socialists referred to by Dr. Strong are the anarchists of our country. It was said of them a few years ago that "when these men begin to carry out their threats we shall know exactly what to do with them; and the business will be speedily and thoroughly done." The recent executions in Chicago are a fulfillment of this prophecy.

Our own State authorities have shown themselves capable of averting the evil of anarchic socialism. We are not told that in Germany, the declared seat of socialism, there is a large number of Christian socialists much milder in their views of property and the rights of men than others. We are not told that what might be liberty here is considered socialism under such a government as that of Russia or the united monarchy of Germany. We are not told that the claims of democratic socialists in Germany are only claiming more of what our country boasts so much about. Dr. Strong draws a fearful picture of anarchism in this country, and then proceeds to give us statistics of the democratic socialists of Germany, to show how anarchism is increasing in Germany. All this is done in the name of socialism. What do these socialistic democrats in Germany demand? In a congress held at Gotha in May, 1875, a programme was drawn up by this same party, in which we find the following demands. I quote from that paper the following: "The socialistic working-men's party demands as bases of the State: (1) Universal, equal, and direct right of electing and voting, with secret and obligatory voting, of all citizens from twenty years of age for all elections and deliberations in the State and local bodies; the day of election or voting must be on a Sunday or holiday; (2) direct legislation by the people, questions of war and peace to be de-

cided by the people; (3) universal military duty—a people's army instead of standing armies; (4) abolition of all exceptional laws, especially as regards the press, unions, and meetings, and generally of all laws which restrict freedom of thought and inquiry; (5) administration of justice by the people, free justice; (6) universal and equal education by the State, compulsory education, free education in all public places of instruction, religion declared to be a private concern." This represents the demands of the very class Dr. Strong is writing about. It would appear to most men who enjoy the privileges which these Germans demand that the sooner such socialists triumph in Germany the better. In every reform a few men fly off at a tangent. This is true in Germany, and when these cranks are uncovered they flee to America to save their heads. Some of them do not succeed even here. The final triumph of democracy in the world is a foregone conclusion. Socialism in Germany is democracy in America.

2. The second cause of socialism is found in "the drift toward individualism." This, as an existing tendency to-day, we most emphatically deny. There was a time, (and it was not very long ago) when individualism held a strong position in the opinions of civilized men; but such is not the case to-day. If there is no such "drift," then there can be no such cause for socialism. The old form of government

was fashioned after the nature of a tribe. Property, family, and life were lost in the tribal relations. This form of government projected itself far along the lines toward a civilized community. The revolutions and upheavals of the last two or three centuries have been due to the claims of individualism. It was the foundation of the Reformation. It was the basis of the French Revolution. It was the truth behind the "Declaration of Independence."

In this country, at least, individualism has been satisfied by titles to landed estates, in the ownership of personal property, in the authority given to a wife to hold property as a *feme sole*, in the personal freedom of all men, in a liberated press, and in a thousand other ways. The tide of things is changing. It is not moving backward, as one might suppose, but rising higher. The great idea in the minds of American citizens is the brotherhood of men made up of free individuals. Many facts go to show what a wonderful hold this idea has on the minds of men in America, and even in Germany and England.

No fact is more potent than the public schools. The hospitals, asylums, the enormous amount expended in charities (public and private)—all have not individualism, but brotherhood, as their foundation stone. The legislation of our time is marked by the same thought. Protection to the suffering, the health of the community, temperance enactments,

public buildings, State libraries, providing for a pure intellectual life for the young by excluding obscene literature from the mails are all the outcome of a broarder principle than individualism. The drift is toward the unity of these individuals having a common life and destiny in the world. The tendency is toward Christianity realized in national life. A thing that has ceased to exist in this country cannot be the cause of any thing.

3. "The prevalence of skepticism" is given as another cause of socialism. What Dr. Strong means by skepticism is atheism. Is it a fact that such skepticism prevails to any alarming extent? The periodicals of our time do not show as much skepticism as they did soon after the publication of the Darwinian theory. Even Herbert Spencer says, in speaking of religious sentiments: "Hereafter, as heretofore, higher faculty and deeper insight will raise rather than lower this sentiment." Colonel Ingersoll and others of his school are following "the tail of a procession, whose head has turned back toward where it started." But if it is a fact that there is more skepticism now than heretofore, it is more a reflection on the so-called Christianity of our times than it is a cause leading to socialism.

The skepticism that preceded the French Revolution was due to the corruption of the Roman Catholic Church. Then infidelity was more universal in

France than it has been ever since, and more so than it can ever be again. It did not lead to socialism then, but it did lead to the overthrow of a heartless Church and to the banishment of an arrogant and ignorant line of rulers. The ideas of Rousseau, Voltaire, Diderot, and Frederick the Great, none of them atheists, made the French Revolution possible. The very men, no matter what their individual characters, have contributed to the liberty of the nations, to the freedom of the press, to ennobling labor, and to the onward movement, indirectly, of a Christian brotherhood. If the Church of our time is formal, rich, proud, orthodox, and ignorant, the sooner it is dissolved the better. I know of no way so successful as to turn the skeptics to tearing away its falsities and crudities, its selfishness and ignorance. It is not fair to charge to skepticism what ought to be set down to the account of present ecclesiasticisms.

4. "Equality is one of the dreams of socialism. It protests against all class distinctions." Does Dr. Strong combat such a notion? Then we might inquire with some propriety: Is he an American citizen? Has he forgotten that "all men are born free and equal?" Can it be that the cry against slavery in the South has been lowered to that plane where it becomes wrong and a cause of socialism when the same cry is produced by the weight of monopolies, resulting

in a slavery compared with which that in the South was mere child's play? If the principle of equality was right in 1860, and I believe it was, then I for one cannot see any thing wrong in it in 1888. It did not produce socialism then, and it will not produce it now. It did overthrow slavery in the South, and it may result in the destruction of certain classes in America. "This is a government of the people, for the people, by the people."

5. Another cause is "discontent." The sure precursor to an effort for the improvement of one's condition is discontent. No one expects a man to be content with meager wages, poorly-clad children, and an uncomfortable home, when the world is full of life, of progress, of new ideas, and brightening hopes around him. It is a discontent that is perfectly natural, and means not socialism as most men understand it, but better homes, better families, better schools, better clothes, and a better civilization. A man that would be content under present conditions would be a mere machine and as heartless as a stone. We need more of such discontent. A railroad king can cut the wages of his employees ten per cent., and increase their want and suffering; and if a strike ensues, all the forces of a government are employed to suppress it, while people professing to love God and their fellow-men hold up their hands in holy horror at such an enormity. These laborers are not always fools.

They see the increased productiveness of the very road or factory that has cut their wages. The labor unions and strikes are a necessary result. Do not call a plea for home and wife and children and justice by the name of socialism. If so, in the name of God and humanity, we ought all to be socialists.

So far we have only considered socialism as Dr. Strong has presented it—that is, in its most degraded and degrading aspect. Dismissing now all that he has said on the subject, for the simple reason that it falls short of the mark, let us ask: What is meant by socialism? The name is of recent origin, but the movement, under other names or under no definite name at all, is almost as old as history itself. Many definitions of it have been given. Some have approximated it, but none have clearly expressed it. It has sometimes, notably in England, appeared as a great philanthropical movement whose aim was to relieve the suffering of men. It has appeared again as an economical question when merely dollars and cents were involved. It has appeared again as a purely selfish matter, when a division of property was demanded. It has come to the surface lately not only in all these forms, but also in the broad attack made on landed estates.

As a philanthropic movement there was a consideration for others in the upbuilding and relief of the suffering classes. Nothing was to be received as a

reward by those who headed the movement. As an economic question it has had reference to a more equitable distribution of profits, so that neither capitalist nor laborer would suffer thereby. This is illustrated in the views entertained on the labor question by the democratic socialists of Germany. As a purely selfish question, the condition of others has been lost sight of altogether and a division of property called for, which would only feed a temporary greed. In the last instance the annihilation of landed estates by individual owners has been asked for, and the transfer of all titles to the State.

All of these views—and others might be given—present some one phase of socialism. There is a common factor running through all. None of them are true, and none of them are wholly false. There is some truth in all—more in some, and very little in others. All seek—some in one way, others by another—to correct the social evils of the world. This is the common factor. All of these have failed or will do so. The purely selfish side, or the Henry George side of socialism, will surely go under because it contradicts all the laws of civilized life. No system, no matter what powers it may marshal to its support, can be sustained on the basis of pure selfishness or greed for gain. It has in it the element of destruction. It will fail by virtue of its own weakness. The Henry George idea will go under because no stability

of any sort can be guaranteed to any people, apart from secure titles to land. It has in it neither the elements of success nor the grounds of a civilization. Nations become strong and are civilized in proportion as the fee to their land is absolute. Conditional titles to property are evidences of weakness. Social order and home life are dependent upon secure titles, and without these it is impossible to advance to any degree of civilized life. The people of this country are too much wedded to their homes and their home associations ever to become wandering tribes or Arabs again. It is sheer nonsense to present such notions of civilization, and to offer the destruction of such homes as a remedy for all the woes of our social life in the present century. It cannot succeed.

But what is the truth in socialism? It is an effort to correct in some way the evils and reduce the suffering of men. Dr. Gladden, in his book, "Applied Christianity," says: "Socialism aims fundamentally at the reconstruction of the industrial order." It is here that most suffering is found growing out of the present "industrial order." As long as socialism is confined to this object every man will admit the righteousness of its undertaking; for every man, whether Christian or not, will admit that it is right to lessen suffering and to supply the real wants of men. It means this, when stripped of all its extravagances and false notions. Its causes are to be found in *the*

latent sympathies *and natural compassion of men for each other when they suffer.* We naturally respond in our feelings to all suffering, to all wants unsupplied. This responsiveness is intensified when those who suffer feel for each other. Hence you have unions for mutual protection, and political parties to further the interests of such persons. There are labor unions, clubs, and organizations of various sorts to counteract all antagonistic forces. In the South to-day there are "Farmers' Alliances" to fight the unjust and ignominious "trusts" formed to buy up necessary commodities, like bagging for cotton, salt, sugar, etc. These may justly be classed communistic.

There is commotion in the social world growing out of invidious distinctions or classes. There is friction between labor and capital. There are disturbances in nearly every department of life. There is no stability, no equilibrium. In military life caste has disappeared. In the United States the humblest citizen may become the "commander in chief of the army." In politics it has disappeared, for one of the most obscure families may give a President to the United States. In the labor system, in its practical workings, class distinctions have disappeared, since all may work without disgrace. It is in social life where we meet with caste, with class distinctions. Men occupy positions in society according to their wealth counted in dollars, and not accord-

ing to their wealth counted in merit. This produces caste in America, and causes one class to think that it is better than another which happens to be poorer. By the assumption of an unnatural power they deem it right to grow richer and consider it just to grind those who may be within their reach. A syndicate composed of men whose only aim is to increase their wealth will buy all the oil manufactured, or all the bagging made by the factories, and force the prices of these commodities up, and demand an exorbitant price, simply because they know that these things are necessary to consumers. So with railroads and factories. The rich dwell in mansions and move in high social life, while those less fortunate must contribute their substance in a reduction of wages to keep the rich in their positions. On one side there is profligacy, and on the other the keenest suffering of mind and body. Any movement which seeks to correct such inequality, such social defects, is socialistic in its nature.

This state of things grows out of the fact that socially this world has been but little improved. There have been reformations in religion, revolutions in government, and convulsions in the economic world, These have been attended with the downfall of cherished beliefs, with cruel wars and bloodshed, and with individual bankruptcy and national panics. Out of heresies, wars, and panics have issued the beauties

of Christian love and fellowship, the liberties of the people, and the great commercial interests of the nineteenth century.

The social world has never had a revolution. It differs little from what it was thirty centuries ago. There has been some improvement, but no reformation as to form. The cause producing a governing class has changed, but not the class. In the last few years the trend has been toward social reforms. One of the signs of the times is the co-operative system established in some places in France and England. The sharing of losses and profits by capitalist and laborer brings about the destruction of caste.

One thing is very certain: The present order of things cannot long exist. It is impossible. There will be extreme views and hurtful methods. These have already appeared. There may be a storm, but the sky will be clearer and the air purer after it is over. A man may fail now as a minister, and be worthless as a business man. He may not even have the qualifications necessary to fit him for the best use of civil liberty. All these things may be true for the want of brains. How easy it is for such a man to succeed socially! Thousands of cases might be given. It is money that fits such a one for society. The time is coming when social life will mean more than dress parade and foolish gabble spoken in proper elocutionary finish. A moneyed aristocracy is of all

others the most damnable, because it is the most senseless and wicked. Social evils growing out of such conditions are to be corrected. The movement has already commenced, born out of the better sympathies of our natures.

There is no other word so well fitted to express this movement as socialism. The plea for better times in Germany, the antagonism to the Russian monarchy, the cry against cheap labor in England, and the complaints made against cuts in wages in America, the revolt which is getting to be general against favored classes may be called socialism, and justly so. The fact that suffering exists—whether it be of body, mind, or spirit; whether it be from hunger, ignorance, or sin—is a sufficient guarantee that some time the evil will be corrected. The movement looking to the correction of such evils has already commenced. It may be detected in the legislation of the day. Advanced thinkers are coming in close proximity to the truth. The Church in its broader sympathies is waking up to its importance. Nearly every country has its unions, its clubs, its societies—all organized to remedy the evil. There are outbreaks here and there which reveal the inner forces. These are volcanic eruptions which show the concealed fires. All reforms have been ushered in with such manifestations. Socialism is not the child of a day. It is moving on to manhood. It is not a soft, mild wind laden with sweet

odors and balmy with flowers; it is a storm rushing on to its final goal. It is an idea whose ghost even will not down at the bidding of any people. It is a great movemnent in the universal life. It means the unity, the strength, the beauty, the power of man as a social being. Many petted institutions, built on pride and fostered by selfishness, may go down in the progress of things. This movement, with its obnoxious qualities eliminated, exalted by human sympathy, and glorified by human compassion, will yet reform, bless, and crown our industrial and social systems. It is not a danger, not a peril, and will prove to be a blessing in the end.

CHAPTER VIII.

The City as a Peril.

NO argument and no statistics are needed to prove that the population of the city is increasing much more rapidly than that of the country outside of the cities. Professor Loomis, in "Modern Cities," gives us many interesting facts in regard to the enormous growth of the cities. He does not see any danger in the growth of cities *per se*. "The formation of great cities is a normal result of a high development of human society." He shows that the decreasing death-rate, commerce, mechanical arts, manufactures, and the desire of men to be in multitudes are all causing the population of the cities to increase very rapidly.

Another principle of great interest presented by Mr. Loomis is this: That the evangelization of the city means the salvation of the country. All the facts presented by him are of a very hopeful nature until the fact is made known that the supply of churches is woefully out of harmony with the increased populations. He seeks to account for this in many ways. Here are some of them: The crowded tenement-houses, the indifference of the inmates to religious influences, the mixed populations, or a population made up of

foreign elements. In New York, for instance, 80 per cent. of its inhabitants are foreign-born or the children of foreign-born parents; in Chicago, 87 per cent. In New York in 1840 there was 1 Protestant Church to 2,066 souls; in 1887, 1 to 3,750. It means only this: That the Christianity of the past fifty years has not been able to cope with the increase of population in New York and a few other large cities. In the whole country there has been a great increase in Church-membership. In 1788, for example, 1 in 30 of our population was a Church-member; in 1888, 1 in less than 5—really 1 in 4½—is a Church-member. As 36 per cent. of the population is under ten years old, the figures show that more than half of adult American society is in the Church. While there has been a decrease in church-buildings and religious influence in New York City, there has been a wonderful increase in the United States at large.

Dr. Strong sees dangers in the crowded streets and alleys, and in the prevalent saloon. We may now ask: Why is there a decline of moral influences and an increase of evil forces? It is not due to an increase of wealth, or to growing populations, or to crowded tenement-houses, or to the indifference of the poor, or to lack of church-buildings, or to foreign populations, or to skeptical opinions, or to the open saloon. Many of these things are good, some partially evil, and some totally so. Those that are evil must have been placed

under conditions favorable to their development. Skepticism is not a product of prayer, nor the saloon the offspring of righteousness. The existence of these evils is due to the imperfect notions and lifeless character of the Church in the cities. This defective character creates conditions favorable to the growth of many evils. Here is a straw that shows which way the wind blows. Mr. Loomis relates this incident: "The recent experiment of an enterprising newspaper reporter, in a certain American city which has the reputation of being the model Christian city of the world, will not be forgotten. He donned the garb of a decent laborer, and in turn presented himself for admission at each of the principal churches. At some he was treated with positive rudeness, at others with cold politeness. Only one or two gave him a cordial (and even then a somewhat surprised) welcome." A man, no matter how poor or how rich, does not often go where he is not wanted. This gives rise to indifference, to skepticism, and to irreligion generally.

The greatest evil of all (the open saloon) is fast disappearing. It has cursed the race of men and blighted hope about as long as civilized people can endure it. In 1873 the popular vote of the Prohibition party was 5,608; in 1877, 9,522; in 1881, 10,305; in 1885, 151,062; in 1888, nearly 3,000,000. This shows growth, but not all of it. Many counties, districts, townships, and cities have established prohibitory

measures by local option; and this has been done where the Prohibition party did not receive a vote. There is a growing conviction and an increasing disgust against the saloon and its political corruption. It will not be a peril much longer; for the better sense, the conscience, and the reason of the American people are against its continuance. The tide rises faster than did that against slavery.

For the present we only say that the need is not for more liberality, more women workers, more lay help, more church-buildings, more so-called ministers of the gospel, more complications in Church work, more societies, unions, and organizations, more religious literature, but the need is more of the Spirit of Christ, more of the Christ of Christianity. Cities and wealth ought to increase, and religion ought to increase along with them, while the evils ought to decrease.

CHAPTER IX.

Criticisms of Late Methods.

HERETOFORE our work in these pages has been directed mainly to the perils presented by those who take a different view of our country from that herein considered. We now direct the attention of our readers to the methods employed by most people who think about the questions that have lately forced themselves upon the attention of the American people.

In our time it is a popular way for thinkers of all sorts to appeal to statistics. Any man who seeks to gain a hearing does so by statistics gathered for this purpose. This can be done on any side of all questions. A life-insurance agent can show with great clearness the number of policies paid, the great benefits derived, and, when necessary, the stability of his own company by giving the number of companies that have gone under since the organization of his own. A railroad king can show a decrease in the work of a road if he wishes to depress its stock, or he can show an increase of money received if he wants to place his stock on the market. A hopeful Christian can show by one class of statistics the great increase in religious bodies, and conclude by saying that the

Church was never so prosperous as now. A less hopeful one can show with another set of statistics, in an equally clear way, that sin is increasing; that want and poverty and dangerous classes are rapidly multiplying. Dr. Dorchester can collect his statistics and show the wonderful strides which the Church is making in evangelizing the world, while with equal facility Dr. Strong can show that the Church is not accomplishing its mission because it fails to furnish money, church-buildings, and evangelists to the poorer and more destitute classes. Statistics are the final arbiters of all matters of opinion these times.

There is nothing wrong in knowing how many people profess Christianity or how many do not. As a matter of information this is all well enough, but when we begin to theorize on these things we are engaging in a wholly unchristian employment. Let us suppose that St. Paul had magnified the great number of irreligious men, and had measured all the forces antagonistic to the Churches founded by him, would there have been one ray of hope, one encouraging fact to have sustained his converts? St. Paul was opposed by every known force and by a numberless host; but he never sought to encourage his converts by gathering the statistics of such men and forces. This was not his method at all. He believed that Christ came to save a world, and that opposition to him could not prevent him from gaining this end. It

was not a matter of figures or collected statistics, but it was a matter of a gospel which was "the power of God unto salvation."

No matter how we study the question from Christ and his apostles, there are no such admonitions and warnings of impending dangers to the cause of religion as are held out by many of our late teachers. There were admonitions and warnings, but not against the Church or Christianity. These were against those who antagonized the progress of the Church. Christ and these disciples saw that two forces were at work to accomplish the triumph of their cause. One was the living, progressing power of Christianity, and the other was the self-destroying power of sin. One was able to contend with all opposition, the other could not stand by itself, not to mention results when brought into conflict with Christ. If the Jews were formal, ignorant, proud, and narrow, they (the Jews) would reap the results. If the Gentile world was barbarous, superstitious, and sinful, it would end in its own destruction, and not in the destruction of the Church. It will be found nowhere that the kingdom of God is founded upon numbers, or the triumphs of truth upon the addition of a column of figures. Arithmetic can establish arithmetical truth, but it is a very poor concern with which to calculate the value of character or the principles of eternal life. This may be an exaltation of the multiplication table, but it is of no possi-

ble service to the truth. A count of heads proves nothing except a count of heads, and these are generally wrong on the first appearance of great truths.

Our late teachers seek to show us the dangers to our institutions and to our Christianity by increasing wealth, poverty, population, and cities. There may be danger to present institutions and to so-called Christianity, but there can be none to real Christianity. There is danger to those who do wrong, whether they are individuals, cities, or nations. There was danger to Nineveh, but none whatever to the cause in which Jonah was engaged. There is danger to New York and Chicago and to our Government if they are corrupt, but none to the truth of Christianity, and none to the Church declaring and living such truth. To talk about such perils to the Church, and to fill superficial minds with complaints and hopelessness, is to engage in a very unchristian task and is to pursue a course that is wholly unknown to those who feel the power of truth.

Let us go back a little. If there ever was a time when our religion was in danger, it certainly was immediately after the death of our Lord, when his trusted disciples abandoned his cause in despair. This was just before its greatest triumph. If there ever was a time since then when the Church was in danger, it was when that Church was trailing its course through the Dark Ages. It never failed. All that ig-

norance, superstition, falsehood, slavery, and narrowness could do to overthrow it was done. But even from all this, phenix-like, it came out young and strong and beautiful. Let us take a later date. If Christianity could beat back the cold scrutiny of Diderot, and withstand the biting sarcasm of Voltaire, and from the reign of terror in France enter upon its most thrilling conquests in England, America, and nearly all Europe, it is not to be concluded that it will now be overthrown because it has only about four hundred million adherents, and is antagonized by a few laborers and socialists in New York and Chicago. If in the beginning it had only a hundred and twenty disciples among the millions of earth, with every earthly power against even these few, yet suffered no defeat, but gained continual victories, is it to be supposed that now it is to go down with its nations and its millions? Such talk reflects on the truth of Christianity, and is unworthy the belief or confidence of the disciples of the Lord Jesus Christ.

Such methods as are now employed will not do, because the truth is above any set of figures, more powerful than any statistics, and more enduring than any provisional earthly government. We must reform our methods and seek anew "the truth as it is in Jesus."

CHAPTER X.

Christianity and the Survival of the Fittest.

THE "survival of the fittest" is no longer a novel question or an imaginary principle. Most persons are familiar with this term as applied to animal or vegetable life. Here the fittest survives and the unfittest dies. The most hardy plant or animal will live where others of the same species not so hardy will die. It is a beautiful law of nature, and is illustrated by all living, changing things in some phase of their being. It is intelligent selection of the best. In a more limited sphere we see it illustrated in the farmer selecting his seeds, or his lambs for breeding purposes, or in the business man in the selection of his agents and methods. Everywhere we find it at work, transforming as well as conserving the natural and business forces about us.

Does it admit of a higher application than has generally been made? Is it a Christian principle? We expect to show that the best illustration of this law is found in Christianity itself, and that it will enable us, in a proper understanding of it, to counteract all pessimistic influences naturally produced by short-sightedness and fear.

Dr. Strong gives us some remarkable facts in re-

gard to the growth of the Anglo-Saxons: "In 1700 this race numbered less than 6,000,000 souls. In 1800 the Anglo-Saxons had increased to about 20,500,000, and in 1880 they numbered nearly 100,000,000, having multiplied nearly fivefold in eighty years." These same Anglo-Saxons now possess "one-third of the earth." "This race is multiplying not only more rapidly than any other European race, but far more rapidly than *all* the races of Continental Europe." Here we have a statement of facts going to show plainly and unmistakably the superiority of the Anglo-Saxons. They have so far proven themselves the fittest to survive among the races of men. Wherever there is competition the Anglo-Saxon comes out successful; wherever there is conflict, he gains a victory; and wherever there is measurement of energy and thrift, he demonstrates his power to survive.

Not only is this true, but Dr. Strong presents another fact which shows the peculiar fitness of the Anglo-Saxon to survive. He is moved by better motives, growing out of better ideas, than any other race of men. The great idea of the Egyptian civilization was life; that of Persia was light; that of the Hebrews was purity; that of Greece was the beautiful; and that of Rome was law. "The Anglo-Saxon is the representative of two great ideas which are closely related." One is civil liberty, and the other spiritual Christianity. Dr. Strong comes nearer to making a

fit use of his facts here than anywhere else in his book: "If I read not amiss, this powerful race will move down upon Mexico, down upon Central and South America, out upon the islands of the sea, over upon Africa, and beyond. And can any one doubt that the result of this competition of races will be the 'survival of the fittest?'" He seems to adopt the surmise of Dr. Bushnell when he asks: "What if it should be God's plan to people the world with better and finer material?" Instead of adopting the principle which he so clearly apprehends, he is hesitating —doubtful. He fears "materialism and atheism," "alcohol and tobacco." Dr. Strong's final conclusion is not that the Anglo-Saxon race will eventually supplant all others, but that it is much milder: "In my own mind there is no doubt that the Anglo-Saxon is to exercise the commanding influence in the world's future, but the exact nature of that influence is as yet undetermined."

The facts would allow us to go much farther than Dr. Strong has done. Inferior races have ever been supplanted by superior ones. The Finns, the Tartars, the Indians, the natives of Australia and New Zealand, and the negroes of Africa have all been or are being supplanted by stronger races. Most of these are nearly extinct. The tribes of Africa are being driven inland by English, Dutch, German, and French settlers. The aborigines will give place to the better

and the stronger. The fittest to live has survived, while the weaker has gone to the wall. The Anglo-Saxon race is to-day purging the world of its inferior races, and not only one, but all, must go down before its advance. The negro in America, the remaining tribes in Australia, and all other inferior tribes must give way to this providential arrangement of the races.

Not only is this true in relation to other races, but it is also true that the same principle is at work in the Anglo-Saxon race itself. The lower and more degraded parts of it will succumb to the higher and better. As a race it is eliminating from itself all hurtful qualities. This is done not by wars and bloodshed, but by schools and colleges, by railroads and telegraph systems, by printing-presses and pulpits. Communities which reject these things must go under in the struggle for existence. So we see that there is a reformative power in progress which would lead one to believe that some time the earth will be peopled not only with the best race, but with that race which has perfected and beautified itself by eliminating all hurtful qualities from its character. There is no ground for despair here, nor for complaints against the present order of things.

The argument, however, is not yet complete. Christianity itself is an illustration of the "survival of the fittest." Among the world's religions it predominates. It has supplanted Judaism. Greek, Ro-

man, Persian, Druidical, and Norse religions have given way to its strength. It has demonstrated its power among all sorts of beliefs and notions about God and human life. Science and philosophy have each sought for pre-eminence, but the "Biography" of Mr. Darwin reveals the barrenness of the one, and the "Religion of Philosophy," by Mr. Perrin, shows the futility of the other. A man cannot advance without a religion of some sort; and that which guarantees the greatest hope and culture, that which assures him of the best life and civilization, and that which presents the purest ethic and the sweetest spirit is best, and will always be selected by him. Christianity has demonstrated its fitness in all these particulars. Like the Anglo-Saxon race, it stands superior to any one and to all other religions. If we rightly read the facts and correctly interpret the Bible, the kingdoms of this world will one day become the kingdoms of Christ. In connection with Christianity no other religion has any chance to survive.

Another likeness to the Anglo-Saxon race is seen in the reformative power of Christianity in itself. The Church which has ever had the nearest approximation to the truth has been preserved. As better and broader views have become known and accepted as life principles, the institutions rejecting them have gone down. A defunct Church and a forgotten creed would not be new things under the sun. Christiani-

ty itself is the survival of the fittest, and is preserving in itself that which is best. It is a continual unfolding of better and more valuable principles in the evolution and perfection of men.

The sum of our argument is this: We have a race (the Anglo-Saxon) surviving and improving; and a religion (Christianity) surviving and improving, and Christianity as the religion of the Anglo-Saxon race. Is there any possible ground for fear that either one or the other will fail? When we add to this a reforming in each, and each for the other, security becomes doubly sure. One is humanity at its best to date, and the other is religion at its best to date. Both reveal the purpose of God in the progress of things. One is destined to people the earth, and the other to redeem, to glorify, and to perfect the Anglo-Saxons; and in doing this, to glorify and perfect all races.

CHAPTER XI.

Missionary Movements and Methods.

SOME one will perhaps now say, in view of our conclusion: What is the use of any missionary movement, or of putting forth efforts to save the heathen world? If it be true that the fittest will live, and that those not so well fitted for life under advancing civilizations must be supplanted, what use is there in paying money to send the gospel to the unchristian world, or even to the crowded streets of the poor and destitute in our cities? It is our purpose to furnish an answer to these questions, and to show that the missionary movement is in perfect harmony with the conclusion we reached in the preceding chapter. If I did not so believe, then this conclusion would be ignored altogether; because Christianity is missionary in its spirit, or it is nothing.

The reasons upon which missions are based may be stated as (1) practical and (2) philosophical. The practical deals with the facts, and the philosophical with the principles underlying the mission cause. I wish to follow this order in our treatment of the subject.

1. The practical in missions may be divided into two parts: First, the good received by those sup-

porting missions; and, second, the good received by those for whom the mission cause was instituted. Our first division presents a question rarely considered by thinkers in the cause of missions—to-wit, Does the Church sending out missionaries receive any permanent good or substantial benefits from those to whom the gospel is sent? Our usual way of regarding the principle is this: That by our own efforts the inferior people are benefited—in other words, that all mission-work is gratuitous, in that no truth or inspiration can be given by such people to the Christian community preaching to them. The cause is looked upon as one of the means by which the races and peoples of the earth are to be brought to the same level in civilization and religion. It is a great leveling process. Such is not the case, and in the very nature of things cannot contain any truth in its statement.

But let us consider the benefits derived by the home Church. The direct benefits derived are the broadening of its own views and the deepening of its own sympathies. To know the thoughts of even inferior peoples, the motives of their lives, and the basis of their civilization (if they have one) are ideas that cannot be otherwise than helpful. These ideas may be very crude and of a very indifferent sort, and yet they reveal departments of mind and life not known before. Nations differ as individuals do. Some one

idea, differentiating a certain people from all others, has been pushed out of due proportion. It has thence been rendered striking to the minds of others, and hence becomes apprehensible as a mental quality and a national characteristic. China, Japan, India, and Africa all have these ideas pushed out of due proportion, and most countries have built up civilizations about these. It reveals to us some of the previously-concealed possibilities of human nature. It is useless to say that such ideas or these civilizations are of no benefit to the home Church unless the adherents of such Church are presumptuous enough to conclude that they are in possession of all truth, and that this truth only needs dissemination in order to save the world. This is too selfish to be true. That the Church has been helped to understand its own Christianity by such facts is a proposition that is supported by every fact gathered from missionary fields in nearly every year of the Christian era. What wonderful helps have been the literature of Greece and Rome, the zeal of Persia, the arts from every country, the sacred books of the world! It would require a volume to even name the benefits.

The second benefit is the deepening of the sympathies of the home Church. Knowledge of the wants, of the sufferings among degraded peoples, where their wants are striking and their sufferings acute, are creative of responsive sympathies in the home Church.

Such a Church not only learns to feel for the heathen, but also gains the additional lesson of learning how to feel for those in want and suffering about them. An evidence of this is seen in the fact that home missionary work has resulted from foreign missions. Work among strangers is sure to eventuate in work among friends. These results are directly perceivable.

The indirect results are many and valuable. The knowledge of many languages has been obtained through missionaries. The discovery of new tribes, new nations, new territories has led to a broader notion of man, of his world, of commerce, and of his mind. Through the influence of missions civilized nations have come to a knowledge of other people's best thought, their religious notions, their modes of worship, and the intensity of their struggle for divine things, and, above all this, the conceptions that these "strangers to Israel" have entertained about God and his providence. All these things show how the human mind has sought for sure ground upon which to found its empire. All sorts of religions, from polytheism to rationalism, have been revealed through the labors of missionaries. These all show that man, even in his humblest estate, cannot live without a religion; and still further, how wise men among them have sought "if haply they might feel after God, and find him." The knowledge of these other religions (some crude, some mystical—all limited and

insufficient) reveals the transcendent beauty and glory of Christianity as compared with them. Whatever truth is found in them (and there is much) is fully presented in Christianity. There are "undiscovered remainders" in our own religion that can never be determined except through the knowledge of some heathen religion, where the idea sought has been abnormally developed. Hence it appears that the Church at home is doing missionary work not simply to save others, but to save itself. It needs to fill out the true measures of its life.

The second reason for missions is found in the benefits conferred upon the heathen. These are twofold: (1) A better knowledge of their own religion, and (2) their own religion fulfilled in Christianity. It is not to save them from hell that our gospel is preached to them, for this end will be gained if they use the best light they have, if they never hear of our gospel. They who have no law are "a law unto themselves." There is no question here, if disciples of the Lord Jesus Christ believe their Bible; and if not, then they have nothing to do with the question. A heathen can be saved as well without a Bible as can the man with it who does not believe it.

The benefits derived by heathen men and women are beautifully illustrated by St. Paul's preaching at Athens. He found the people religious, overreligious — not "superstitious," as our version has it.

They had a very elaborate system. They had built altars to almost every conceivable divinity, and still were not satisfied. They then erected one to "the Unknown God." St. Paul did not condemn their idols or altars, but preached to them that which was wanting in their own religion—viz., knowledge of the "Unknown God." His whole purpose was to show that Christ was what they needed to fill out this one notion: "Whom therefore ye ignorantly worship, him declare I unto you." Christ was not the contradiction of their religion, but the supply of what it lacked. There were two benefits resulting—a knowledge of their own religion, so soon as they had a better light in which to see its defects, and a knowledge of Christianity itself. St. Paul was benefited by receiving what the Athenians had, and they by receiving what he had; so that both parties were blessed in giving and blessed in receiving.

The same idea is also illustrated by Peter and Cornelius. Peter was a narrow-minded Jew until he saw Cornelius, and Cornelius was a narrow-minded heathen until he saw Peter. Both received what their former conception of religion lacked. This rule is not different to-day. Men are provincial in their thoughts, religions, and beliefs, as well as in their language. This provincialism needs to be broken up and preparation made for a broader and better life. We need heathen life, and it needs our life to make

both complete. These benefits are practical, and the reasons for missionary zeal growing out of them are practical. Now we come to

2. Philosophical reasons for missions. These grow out of (1) individual life and (2) universal or world life. One is a man in his place; the other is humanity in its completeness. The great question which Leibnitz had to deal with in his time was how to harmonize variety with unity, how to preserve the individual, and yet hold to an all-inclusive unity. In Germany the question has been up for settlement again and again. Hegel, among her great minds, has reached a "unity in variety" as a principle that explains the fact of being. In religion more than elsewhere we need this same principle—the preservation of the individual—although thrown into a generalization which contains all. The philosophical reasons for missions are intimately connected with this principle. As a Church, Christianity is to save the individual, also the national life in which that individual is found.

The first reason is clear to all, for every Church or organization is seeking to build up its membership by the conversion of individuals. We need not pursue this idea farther.

The second reason is not so clear, since the idea of the survival of the fittest is connected with it. Why send the gospel to the heathen if this is a true law

and is at work among them? This may be answered briefly by another question: What has become of all the tribes, peoples, and nations to whom the apostles preached? If the survival of the fittest has not been at work here, then what has? It is true that those people of the best race, and who have been truest to the life and spirit of Christ, have been favored by Providence. The strongest have lived, and the weakest have died. But are these people lost? Are these nations dead? Not at all. Their life, their virtues, their knowledge have been transmitted from generation to generation, from age to age, and from race to race, until the life, knowledge, and virtues of all times are largely crowded into the Anglo-Saxon race of to-day. The life of the world now is the life of the world that has been—reproduced and glorified by the faith which looks for a complete reproduction of the life of the Son of God in humanity.

Let us look at the same idea under another form. There is a transforming power at work in the world by which the life and spirit of inferior beings are transformed into the life and spirit of superior beings; so that, when the individual of a race ceases to live as such on the earth, his life is transformed into the life of the nation; and when a nation, as an individual, ceases to exist, its life and spirit are transformed into the life and spirit of the nation supplanting it. When it ceases as an idividual, it continues in the complex

life of the all. Suppose that the gospel is preached at Athens. Individuals are saved. Is this the end of it? No. The world needs the life of Athens. As a fact, her song, her art, her ideas of the beautiful, her philosophy, her civilization, and her religion have a wider life to-day than they ever did in their own individual history. That life has been transformed into the life and spirit of our own times. Athens herself is saved.

Suppose that the Israelitish nation was destroyed and its cities laid waste. Is it dead? Not at all. Its life, character, purity occupy a larger territory to-day than ever before. There has been a loss of individual qualities, but a transforming of virtuous qualities into the universal life of the Church and of the world. Israel is saved.

Suppose that missionaries are sent to China, a country peopled with an inferior race, who have an inferior religion. Knowing at the time that the race will be supplanted and its religion cease, ought we to withhold our missionaries? No; for individual Chinamen will be saved. Then we have its life, its virtues, its all for humanity in the time to come. China will cease as an individual, but China will never be lost to the world. So with any other people or country.

In all that we have said we have adhered to the facts as they appear to us. The philosophy of missions is the teaching of the Bible and the belief of the world. The richness and beauty of perfected hu-

manity can be accounted for in no other way. St. Paul touches the great principle in his Epistle to the Hebrews: "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." This may be said as truly to-day as at any other time during the past eighteen centuries. Last of all, not to cumber our pages with useless quotations, we find John saying of the City of God: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it."

CHAPTER XII.

How Christianity Reforms and Saves.

IT is not our purpose to consider the philosophical question involved in the conversion of a man, nor do we wish to confine to individual cases what is said. This has been done too much already by the Church. We have not considered the broader question of how a community or a nation is to be reformed and saved. The Church in the past has spent most of its force in working for individuals, and has done too little in building up the community life. It is said: "The Church must have nothing to do with politics, with commerce, with civilized life generally. It must look after men, and not measures." One of the results of such a process is seen in the restricted sphere the Church occupies to-day. She is shorn of her strength, because deprived of her privileges by a false notion that sacred and secular things are not to be mixed. Another result is seen in the great numbers deprived of Church privileges; another in the large number who are indifferent to religion. If we use the Church to save individuals simply, then as a matter of course we will work to save the best individuals. Whenever this is the case the indifference on the part of the Church to certain classes will produce indifference in

them. Hence the results as we find them existing to-day.

Mr. Loomis gives us some interesting facts connected with evangelistic work in London and other places. While these facts are interesting, he uncovers more destitution and want than his remedies can cure. From his showing there has been a great increase in the number of workers, in the employment of women, and in liberality, but all these fail to make much impression on the suffering thousands in London and New York. Hospitals are built, asylums are founded, evangelists paid, literature distributed, chapels built, and yet these numbers increase and their suffering is multiplied. There is a deeper question than any of these things can answer or remedy.

That question concerns the reformation of communities. How can it be done, and what is the power? It can be done by real Christianity, and the power to do it is the real Christ. The first question springing up for our consideration is this: Is there any wrong involved in suffering and poverty? No one can say that there is, and yet the sympathies of all believing Christians are aroused by these things. Is it not better for these sufferers to remain as they are until better conditions of character are supplied? We think so, for the following reasons:

1. The old *dictum*, "Whatever is, is right," is one of the neglected truths in our age. That God rules

the world is not more than half believed. We rarely ever hear one assert that present conditions are suited to present circumstances. If people are poor, then poverty is best for them. If there is want, suffering, evil, then these things are best for them. Not that such conditions are best; but in their present mental development, their social and moral condition, it is best for them to have the life they do. A man suddenly delivered from these conditions by fortune or accident is of no possible good to himself or to any one else. One under the yoke of poverty and want in Europe—one who feels the oppression of his own government, because it interferes with his appetites and passions—if he escapes to America, where there are better provisions for his wants and less restraints placed about him, will perhaps develop into an anarchist or a rebel to all government.

2. Such poverty and suffering are disciplinary in their very nature. Instead of evil resulting from them, only good can come out of them. To bestow wealth upon such classes, or even to gratify their wants, would result in moral ruin. Poverty and suffering create the condition out of which comes an effort for their relief. It throws a spirit out of equilibrium to want. It is the only way it can be done. The severest calamity that can befall a human being is to take one's ease and to know no want. There is neither growth nor effort in such a condition.

3. It is God's way of building up and saving a world. It could not be done without such want and suffering. It is to no purpose to say that such an idea is heartless, and that whoever advocates it shows a want of sympathy for the poor. We need to study as never before the facts connected with this complex human life of ours. A recent writer—Rev. James F. Riggs, in *Christian Thought* for April, 1888—has given us a very broad and comforting view of this question. It is really refreshing to find some honest word in all the bedlam of complaints that has lately gone into American ears about the wants and sins and sufferings of thousands in Europe and America. Hear him: "Rise high enough, and you will see that the facts do not contravene the theory that those facts are marshaled by a divine hand and serve a divine purpose; you will see that in this universe (without taking account of future punishment) evil is medicine, not poison, to God's children; that chastisement is education, not banishment. We are in no danger of underestimating the existence of evils. Morning and evening is our attention called to these hideous sores and frightful vices of humanity. Illiteracy is amazing, Jesuitism confident and aggressive, Mormonism is insolent, skepticism is rank and unabashed, Sabbath-breaking is deplorable, intemperance ruins soul and body, while various types of socialism and anarchy threaten the very existence of civilization itself; yet even so, the

cure is not to be found where the fool is looking for it, but where the prophet found it." Here is not only the statement of a fact, but also the revelation of a moral principle at work in the world, certain and sure in its results. It will correct the evils existing, and present facts which go to show that the correcting rod is being applied. To furnish statistics, and nothing more, to give numbers and not be able to read the underlying principle, is to destroy hope in Christian workers.

One of the prophets foretold a time when "a nation shall be born in a day." The time was coming when the Church would seek the reformation and salvation of a nation, and not simply the individuals of a nation. That time has forced itself upon the Church of to-day. There must be a change of method. Science has taught us a universal kinship, not alone with men but with all things; philosophy has revealed the truth that there are channels through which the thoughts of all men flow alike; our missionary efforts have given us some notion of a universal life; commerce, navigation, the steam-engine, telegraph systems, rail-roads, printing-presses, etc., have caused the nations "to see and flow together." We now hear of humanity, world life, solidarity, universal brotherhood, and other like expressions, showing that such thoughts are finding a lodgment in human minds.

It has required nearly six thousand years of suffer-

ing and want to get the selfishness far enough out of the best of our race for them even to think of a universal brotherhood, and of a religion capable of reforming and saving a world. Christ came to save a world—not a part of it, but all of it. Want and suffering and—whether we believe it or not—skepticism and doubts are helping in the great cause. Christianity is to save individuals and the masses. The individual is to be endued with a nobler and a purer spirit, and the masses furnished with a healthier environment.

The gospel usually preached might continue for a century, and but little impression would ever be made on the masses, so long as their environment was unchanged. Any people with poorly-cooked food, cheap literature, crowded tenement-houses, and small wages would make very poor Christians if they were ever so fortunate as to be converted. To greatly improve these things without placing higher aspirations in their minds and purer inspirations in their hearts would be hurtful to them. The excess of freedom suddenly thrust upon the ignorant negroes of the South had a baneful influence upon them. It was more than they were fitted to receive. Spain at one time could not receive a code of laws provided for it by Napoleon, because they were not fitted for so advanced a government. Two powers are to be considered—one at work in the man and the other at work in his environment.

To unduly stress either will prove a damage where good is intended. These two forces must be regarded in all Christian work, which may be summed up as follows: 1. There must be such a presentation of Christ to the individual as to inspire hope. 2. Such a change of environment as will guarantee a healthy social and religious culture. And until this is done it is best for the want and the suffering to remain.

The question of the relation a laborer sustains to his work and his wages, and its probable influence on him, is reserved for future consideration.

CHAPTER XIII.

The Needed Christianity of the Present.

BEFORE we proceed to consider the needed Christianity of the present it is necessary to somewhat clear the ground of all proposed remedies for existing evils. The better way perhaps to do this would be to utterly ignore all such remedies on the ground that they have already proven inadequate. This is an easy and effectual way to get rid of all known theories and plans for reaching and saving the masses. But let us be more careful and particular in their consideration.

The great power relied upon is preaching the gospel. Such a remedy would be effectual provided the gospel is preached. That there is much so-called preaching every one is willing to admit, but a few at least would hesitate before deciding, if they were forced to give an opinion on the question, as to whether or not the gospel *is* preached. Some few might look at this state of facts. There are thousands of preachers, and only a few of them who appear to be successful in impressing the world that they have any message for it. There are whole Churches sometimes, with thousands of men and money, that the religious world would hardly miss if the whole Church

was exterminated. There are hundreds of preachers, in nearly all of the Churches, that would never be heard of at all if they did not advertise their Sunday performance under some flippant name, or else do some silly thing by which people are attracted to them to see what sort of a new fool is making this noise in the world. It therefore becomes a very serious question as to whether the world hears much real gospel or not.

In the South—and I suppose at the North also, judging from certain developments—there is an antagonism to fresh, vigorous Christian thought for present emergencies.

Some here and there have been invited "to step down and out" because they dared to antagonize old notions of things in their search for the truth that was to bless and save. There is one singular fact connected with all such teachers. The testimony is universal that they succeeded in reaching all classes of men—the very thing that is a cause of complaint in the Church to-day for its failure to do. There is something behind all this, and that something is the progressive character of Christianity. It is not a system of doctrines, but a life; not an institution eighteen centuries old, but a living presence always. This life is ever taking on new forms, and presenting itself under new phases. When allowed to do so it has established its fitness for all conditions of life

and all grades of civilization. Every age brings out some new feature of it, and places it, in the estimation of men, on a higher plane. The difficulties of to-day grow out of the fact that the Church is attempting to fit eighteenth-century Christianity to nineteenth-century life. The Church in many places is doing more to preserve its orthodoxy than it is to save the world.

Skepticism has ever been counteracted by advanced thinkers in liberal Churches, or such as were regarded revolutionary by their contemporaries. Materialism received its hardest blow from James Martineau, an English Unitarian. Much of the flimsy philosophy palming itself off as truth was uncovered by that arch-heretic, Theodore Parker. The kingdom of Christ has had to depend largely for its defenders upon its alleged enemies. This only shows that something more ought to be done to grasp the idea and fitness of Christ for to-day. The great need is for fresh, living thought in this far-advanced century.

To say that the poor will not hear the gospel is to confirm the opinion that they have no gospel to hear. When the Saviour was on the earth "the common people heard him gladly." The same thing was true with his immediate disciples. All classes heard them, and believed. It was a gospel to all men who heard their words.

It will not do to say that more pastoral and evangelistic work is needed, for such work has been won-

derfully increased, but not so rapidly as the destitution. It will not do to ask for more church-buildings, when those already built are not filled. It will not do to charge all our ills to the influence of foreigners, for the Gentile world heard the gospel as long as there was a gospel to hear. It will do no good to write warnings against the Catholic Church, for if it failed with Luther, I do not see how it can succeed now. All these warnings and complaints fall short of the mark. There is fear of a crisis, of a dissolution of the present order of things. This may be true. It may take a revolution to convince the Church that Christ proposes to save a world. This little grain of wheat may have to die to be multiplied. One thing is certain: the spirit of Christ is forcing itself upon our age, and it either means salvation to the masses or the revolution of existing institutions, and after that its triumph. There may be a crisis to the Churches, but there can be none to Christianity.

The building of more churches, hospitals, asylums, and charitable institutions will be of little avail until Christ is truly preached. These will never remedy the evils that exist, but only furnish a refuge for such as are not able to bear longer the burdens produced by their environment. Something else must be done. All these remedies have been tried, and failed or only resulted in a temporary good.

We now turn our attention to the main question.

What is the needed Christianity of the present? It must be such a Christianity as elevates the individual and improves the conditions under which he lives; or, to make a little broader statement of the same idea, it must be such a Christianity as will save the masses and purify their environment. Both of these objects must be accomplished, or neither will be. To improve a man's surroundings without at the same time improving him, is to curse and not to bless him. To elevate him—which means to give him a more sensitive nature, a more penetrating mind, and a higher notion of spiritual life—and then leave him in his want and degradation, is to intensify his misery.

Suppose that this plan were pursued among some of the suffering denizens of our cities. Let some of our missionary zeal provide sensible lectures on interesting topics, as has already been done, and also a better literature, such as would elevate their notions of man and religion—scientific and literary books and periodicals. This is being done in the provisions made for public libraries. Let the tract business go. It is stale. Then provide better-cooked food by teaching them how to cook it. Then provide better tenement-houses and warmer clothing. Let your "scum and filth," talked of so much, get better houses over their heads, better clothing on their backs, better-cooked food in their stomachs, healthier blood in their veins, and better ideas in their heads, and you will be carry-

ing to them a gospel that they will love. I do not mean for Churches and missionary societies to do these things for them, but to help them to do these things for themselves. Then send your minister to them to tell them that Christ is the life which has made such things possible; that he is the basis of their better ideas and the cause of their improved conditions. Would they hear that sort of a gospel and receive that sort of a salvation? Perhaps they would; perhaps they would not. This plan grows out of the present order of things, which is unchristian in its very nature, so far as the laboring classes are concerned. To this phase of the question we now turn our attention.

Let it be understood that present conditions of the masses are best until there is a change of environment. We now consider the sort of life by which most industrial classes are surrounded. The idea we have thrown into a proposition would be about this: That any cause which does not look to brotherhood as its end is ungodly, and will perish.

Any unprejudiced mind can soon find enough to produce the conviction that selfishness is at the bottom of most of our great fortunes and great industries. Every thing is made to bend to the accumulation of large individual fortunes. The owners of factories, railroads, machine-shops, etc., live in well-arranged and richly-furnished homes. They have all

that heart can wish from an earthly stand-point. Their employees live in poorly-ventilated, crowded, unfurnished homes. They see their children at a tender age placed in the factory or shop as a matter of necessity to piece out their meager wages. In the homes of the rich are educated, cultivated families. In the others there are destitution and want. If there is depression in the prices of articles manufactured, there is a cut in wages to meet the depression and to keep up the bank account of those who own such factories. If the tariff on a certain article is reduced ten per cent., the manufacturer cuts wages to meet it, and continues his own income.

For the favored class there are elegant churches, schools, colleges, and society. For the other there is perhaps a chapel with an ignorant preacher, no schools, no colleges, and no society. One class regards the laborer as his inferior, and that he ought to be thankful that he even has a place where he may eke out a mere subsistence. The laborer regards his employer as an autocrat, a swindler, and one capable of all manner of evil. He finds himself continually asking the question: "What is the difference between us? By birth we are brothers, but by fortune we are strangers. I am his slave, and he is my master because he happens to have a few thousand dollars. My children are as good as his, and they are entitled to just as good an education and advantages as his.

They have as much sense, and are by nature as well fitted for life as the children of the wealthy. Nature gave us all the same inheritance, and the accidents of fortune have made me the slave of my equal." Some such thought as this is forever running through the minds of the laboring classes. Why should ninety-six per cent. of the people in the United States spend their labor and lives to feed the greed of four per cent. of their fellow beings?

That the accumulation of money is the great end of all industrial pursuits no one will deny. Our business world is founded upon selfishness and not upon the most good to the greatest number. A man invests his money in a factory or railroad. The object is not to give employment to those who wish to work, but it is to build up his own individual fortunes. When such factory or railroad has been equipped, if it is necessary then to increase his money in proportion to his growing greed, he will grind his employees as long as they will stand it. They continue to work with decreasing wages, because they have nowhere else to go. Is this state of things natural?

Then again we have syndicates—a class of capitalists who make a business of buying up all the necessaries of life. A few men will combine their millions, and buy all the oil that can be produced. This places them where they can force up the price of oil, and then they complacently unload their supplies at a

price which enormously increases their capital. A few men will buy the products of the bagging-factories, and Southern farmers are robbed of thousands in marketing their cotton. The sugar-refiners sell all that they can produce to a syndicate, and the consumers are forced to pay the prices which are regulated not by supply and demand, but by the dictation of a few men who own it all.

What is at the bottom of all such things? Nothing in the world except selfishness. It is not greed of power or honor, of civilization, but greed for money. The four out of every hundred are grinding the ninety-six. Not only keeping them poor, but actually making them poorer every day. The most fearful cry—that which meant more perhaps than any other—on the streets of Paris when the French Revolution was fairly ushered in was the cry of the people for "bread." Selfishness ends in its own destruction.

What sort of movements do we see now, and what is their meaning? There are labor unions, farmers' alliances, clubs, societies—all organized for the protection of laborers against the oppression of greed. Strikes are inaugurated, boycots are declared, and many methods have been employed to beat back the selfishness that is not satisfied with legitimate interest on invested capital. There is commotion everywhere. The issues of a new day are fast forcing themselves upon our time. The present state of things cannot

and should not remain much longer. Quietly but surely a revolution is being ushered in—a revolution that means the change of our social and industrial relations. Already the thunder of the advancing hosts may be heard. Prophets of a better time have already appeared, and their words are sounding through the earth. Broader views of the Church have been made known, and a more unselfish arrangement of trades and industries have been tried and found successful. W. H. Freemantle, in "Bampton Lectures for 1883," has filled every page of his wonderful book with these broader and better and more Christ-like ways of doing things. Dr. Mulford has given us a wonderful book, "The Nation," whose teaching is all against the selfish notion we have of commerce, of trade, of industrial life. Hear Freemantle's conclusion on these topics: "But we cannot rest satisfied with the present methods of trade, in which the interests of labor and capital are constantly at variance, and wages are rarely raised except by the brutal machinery of a strike." And again: "It has been pointed out that the chief concern of a national Church must be the elevation of its weaker members. The existence of pauperism and of prevailing poverty, in contrast to the progress of wealth, must be made to weigh upon men's consciences, and especially on those of the ruling classes; and no effort, no change that can be suggested, can be too great if it results in the wiping away

of this reproach to our Christian State. It is not merely by dealing with pauperism and with poverty in their actual manifestations that this reproach will be wiped away, but much more by such a direction of political interests as will operate through law and administration, for the removal of the evil, and further the framing of laws not merely so as to make men 'equal before the law,' but so as to afford the poor and the weak the uplifting help which they need." *

Dr. Mulford gives us very much the same conclusion: "The conflict of the nation is still borne on to the close of history in the antagonism to a false civilization. It is the conflict with a material civilization which would build on the earth a Babylon. It is as the nation yields to the spirit of a Babylon that there is the loss of its freedom and its moral being. †" "The goal of history is in the fulfillment of the highest political ideal. It is the holy city; it is the new Jerusalem, the end of the toil and conflict of humanity." ‡

I have merely given the conclusions of these two careful students of history and Christianity — one looking at the Church from a European and the other from an American stand-point. They both see and know that the present order of things is antagonistic to Christianity, and they both know that the friction

* "The World as the Subject of Redemption," p. 352.

† "The Nation," p. 416.

‡ *Idem*, p. 418.

of the present shows the strength of forces at work to produce a higher civilization.

I can only indicate some of the principles that will come more and more into the Church work of the future. It is a Christian duty to vote for good men. It is a Christian duty to see to the enactment of beneficial laws. I do not mean by lobbying—this is one of the ways by which oppression is continued—but by instruction, by conscientious work, by elevating men so that they will enact no other sort of laws. We see how popular opinion has been educated during the past ten years on the temperance question. To pass a prohibitory law, without public sentiment to see it executed, is to place a dead law on our statute-books. The same process is going on in the discrepancies existing between labor and capital, between those who live to make money and those who work to keep from starvation. The heads of men are convinced that it is wrong, and soon their consciences will be awakened to do away with the wrong. Christianity is taking hold of the national life, and brotherhood, as we have shown before, will be the ground of motive.

There is little danger of a military revolution, but there is certainty of a revolution mightier than any that has been known in the past. Two forces are now at work to produce it: 1. Co-operative industries. 2. The ballot-box.

1. In England, France, and Germany there has been a demonstration of the value of co-operative industries. In England there have been co-operative societies looking to the purchase of raw material and the necessaries of life. With the meager wages received these societies have greatly advanced the welfare and comfort of the laborers. In France the scheme of Leclare, at Paris, has demonstrated the fact that a community founded on the idea of mutual gains and losses by capitalists and laborers is free from strikes and complaints, and is conducive to the happiness, protection, and progress of all concerned. For the particulars of this plan see Miss M. Hart's little book, in which she gives a full account of it. In Germany M. Schulze has demonstrated the helpfulness and utility of a co-operative system of banking. The "Encyclopedia Britannica," under the head of "Co-operation," makes this statement: "The numerous cotton-factories in Lancashire, on a basis of small joint-stock shares, yielding in some cases large dividends, might almost be considered as great an example of co-operative production as any effort of the kind in France. The operatives have a large stake and much advantage in these factories; but since the spinner or weaver does not necessarily work in the factory of which he has a small proprietary share, these joint-stock establishments are probably to be regarded more as investments of the savings of the opera-

tives than as co-operative societies." The operatives in a factory care little for their work or the manner of its doing beyond the mere wages of a day, or the prospect for promotion to better wages. To give the same operatives an interest in the gains and a share in the profits would be to give them an interest not alone in their wages, but in the care of machinery, buildings, manner of doing their work, and a greater effort for greater production. This means mutual help, and hence brotherliness as its foundation stone. Statistics of such co-operative societies are rarely seen, because it is not to the interest of those who are accumulating vast sums under present conditions. This is Christianity in the form of mutual help, and is producing wonders wherever it is allowed to enter.

2. The second great force at work is the ballot-box. Men in civilized countries will soon cease to shoot each other with "grape and canister." The warfare will be at the ballot-box. In times past—and in some places now—the paid bosses could march the operatives of a factory or the employees of the railroad to the ballot-box and vote them unanimously for their special candidate. This day is fast coming to a close. The labor unions, the various societies are all under complete organization, and they will go to the polls to vote for men and measures that they think conducive to their interest. A volley of printed tissue-paper may prove more destructive to present measures than

any cannonade that was ever conducted against advancing powers. It took bloodshed and cruelty to dethrone the royalty of France, and teach an arrogant Church its duty. It will take the united efforts of the sufferers at the ballot-box to teach the money-eyed aristocracy of our country that this is a government for the people by the people.

We do not know what else will be brought into the problem, what hidden powers may be in the coming Church. This much we can see at present: That the present order of things is passing away, and that Christianity, in the form of "brotherly kindness," is coming more and more into notice as a workable principle. This is the needed Christianity of the present time.

I close with this statement: So long as we have nothing but a lifeless creed, a system of doctrines, and look mainly to the reformation of individuals, and not to their environment, we may expect want and sin and degradation to increase, and whenever we preach and practice a living, present, universal Christ, and provide better conditions for men by appeals to their manhood, by development of popular sentiment, and by enactment of useful and merciful laws, we may expect these evil things to disappear.

CHAPTER XIV.

Christianity's Real Antagonisms.

WE have reached the point in our subject where we may consider the real antagonisms of our Christianity. These are to be found not where they are generally looked for—that is, in the outside world —but in the organized Christianity of the present time. The Church has suffered more from its friends, or its supposed friends, than it has from its declared enemies. "A man's foes shall be they of his own household;" and this is where a Church's foes are to be found. On our side of the issue we would place the statement of the Christ that "the gates of hell shall not prevail against it." So long as an organization of Christians has been true to the spirit and life of Christ, so long have outside influences—antagonistic and otherwise—ministered to its growth and strength. This is an incontrovertible fact.

But what are the perils of the present that the Church has to fear, in the estimation of many of her friends? Where do they find dangerous antagonisms? What are some of these perils? Increased wealth of individuals, poverty of the masses, indifference to religion, skepticism, Romanism, Mormonism, socialism, anarchism, rationalism, social corruption, and illib-

erality. Where are most of these troubles to be found? Outside of Protestant Christianity. Here are the veritable "gates of hell," if we are to believe our new school of pessimistic thinkers. Against such the truth can know no defeat. Any tyro in historical knowledge could easily find a parallel case, where some like ism or antagonistic influence had come in conflict with the truth and suffered defeat; and sometimes such influence has been backed by the power of an empire.

Gamaliel was a wiser man, even opposing Christianity, than many of to-day who feel called to the defense of "the faith which was once delivered to the saints." "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it." He was wise enough to see that if God was in the movement, even with its few disciples, it would triumph. So it has. Now if God is in Protestant Christianity, it cannot be overthrown; and if he is not in it, all the ecclesiastical and secular forces on the earth cannot sustain it. The whole question is reduced to this: Has Protestant Christianity the elements of success in itself? Where are its perils? Let us consider this question.

It is one of the provinces of life to get for itself a body, and to renew that body by accretion, by the addition of new elements. The tree is the body of

a hidden life in itself. This life not only weaves a body, but also gains new elements with which to feed its wasting tissues. If this process stops, death is the natural result. The life of a man has built up a body, and the same life is ever renewing that body by fresh material. If this process is hindered, the body wastes away, and soon dies. The life of the mind takes on a body of thought; it lives in its thoughts, is clothed by them. If from any cause this thought process is discontinued, death to mental life is the natural result. So Christian life takes on the form of a body. This body reflects the nature of its life toward God and man. The membership must be renewed by individuals, and its spirit by fresh thoughts. Let this process cease, and we have formality without life, orthodoxy without truth, and a Church without Christ.

Another thing is true: So long as there is advance movement, fresh growth in right directions, there will always be a full membership. Hence the question, with all its superficial notions and embarrassing suppositions eliminated, resolves itself into this: Is Protestant Christianity advancing along right lines of thought and life? This much we know: Where this religious movement has been left to take its course according to the spirit of Christ there has been prosperity; and where this process has been arrested death has been the consequence.

A few historical facts will show this. The Roman Catholic Church had arrested this process prior to the Reformation. Its zeal expended itself in meting out punishment to heretics, and not in carrying life to the world, even when that world was full of sin and death. The result was the triumph of a movement which had such life in it. The Catholic Church, as it then existed, is dead. It could not live a twelvemonth now, with its barbarities, its ignorance, its persecutions, and its orthodoxy. Nobody cares for its edicts, and nobody fears its anathemas. That is gone for all time.

Under the Wesleyan movement in England we witness the same state of facts. Mr. Wesley had mind enough to unburden the Church of much of the lumber contained in the "Articles of Religion," and to reduce its formal worship to naturalness. The growth of Methodism has been more marvelous than that of any Church in the history of the world. There was life in the movement. At the same time there has been the death of the Church of England, as it then was. The same state of things can never be renewed or brought back. The religious world has outgrown all such notions. Dissenters are free to express their opinions of religion in England to-day. No persecutions grow out of antagonisms to the Establishment. We witness none of the disgraceful trials and questionings rife in the time of John Wesley. The old

Church is doing well to keep its own head above the water, without using any of its energy to oppose others. In both of these instances life has made itself felt in those cases where there was closeness to Christ.

The Catholic Church suffered because of internal diseases, and so did the Church of England. The dangers were within, and not without, as we would be led to conclude by the enumerated perils of the present time. Therefore the search for dangers should be in the Church of to-day, and not in the world. Is there a living, progressive movement? Are the ideas about God and his relations to men ever becoming clearer by the accretions of new thought and new life? This is the question to which we need an answer.

Growing out of principles brought to light by the foregoing facts, there are some general statements that may be made:

1. If a Church fails to reach the masses, the defect or cause is not to be found in the masses, but in the Church.

2. If the gospel as preached fails to attract hearers and to save men, the cause is not to be found in the men, but in the gospel preached to them.

3. If men are excluded from the communion of Churches because of their progressive thinking in their efforts to attain unto the truth, the process of life has ceased to go on in that Church.

4. If there is a general belief in a Church that there should be a return to old times and old notions, that Church is publishing its own death-sentence. It will be said of Modern Israel, as it was said of the ancient one: "Thou hast destroyed thyself."

5. Whenever there is more reliance placed in pastoral visiting, church-building, lay help, music, ritual, or succession (either apostolic or ecclesiastical) than there is in the truth and the power of that truth to conquer, such a Church is dying.

6. Whenever there is an effort to found an ecclesiastical organization upon some rite or ceremony, some peculiar dogma, some definite Church polity, then such a Church is already dead. It is separated from the love of God and "the truth as it is in Jesus."

7. Whenever there is great stress placed upon orthodoxy, then there is little stress laid upon the truth.

Whatever of progress is shown in the events of the present time, whatever builds up the waste places, and brings life to the dying and help to the suffering, has in it the true elements of Christianity, no matter under what name the movement is carried on. Life not only forms a body fitted to its own peculiar uses, but has in itself the power to accommodate itself to other and newer uses. It preserves itself and conserves itself until finally its mission is accomplished. Wherever there is a living movement to better men there is found the Church of God, whether it be in a

public meeting, a legislative hall, a Senate chamber, an executive mansion, or an ecclesiastical body. It may be in one. It ought to be in all.

What the masses of men want is not more pastoral visiting, more church buildings, more evangelists, more women and laymen, but more men to preach a living, saving, present, nineteenth-century gospel. To preach dry creeds, or demonstrate the truth of formal rites and ceremonies, will not do; to dogmatize about Christ will not do; to show forth the history, scholarship, triumphs, and beauties of Christianity will not do; to establish by an undeniable and perhaps a Biblical argument that a man is a member of the true Church will not do; to preach the Christ of the last century or any other past century will not do; but to preach Christ, living and present, saving and blessing, enlightening and crowning, will do.

Long ago the old Psalmist wrote "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." How many of our new teachers have the same sort of confidence in the truth? How many believe that righteousness will win and that unrighteousness will lose in the struggle for life in this world? There is so much sensationalism, so much clap-trap, so much superficial nonsense called preaching, so much so-called Christianity, and so little of the true Christ, so

much chaff and so little wheat, that it is no wonder to me that some men lose hope for their country and Church. Jesus is our Example, our Teacher. He never said a sensational thing, never made a pastoral visit, never pandered to the opinions of the better or poorer classes, never employed questionable methods. He relied for conquests solely upon the great truths he uttered. He was never so left alone, was never so popular as to lose sight of the truth. He felt that it would triumph. When degraded and forsaken, when suffering and dying, it was for the truth. He was its incarnation, its fullness. All who heard him felt it, knew it, understood it. He was the truth, he was life; and whatever Church or people possess the same life "the gates of hell" shall not prevail against it. The perils are within, and not without. There are none without. They are all within.

CHAPTER XV.

The Historical Trend.

ALL along I have hinted at an idea which, for two reasons, I now propose to elaborate. 1. For the sake of clearly setting forth a truer philosophy of events in human life. 2. Because the argument of all pessimistic thinkers is thereby overthrown. Heretofore we have studied individual cases and principles; we now come to a broader generalization, in which we find the power that is to mold the human race into the likeness of God.

The great question for us to consider now is this: Do all events further the cause of God in the world? Do they tend to fulfill his purposes? We answer that they do. To this answer there can be but two objections. One is that it destroys liberty and leads to fatalism, and the other is that evil is helping the cause of righteousness. One man will say: How can a human being be free if all events help to accomplish the purposes of God? Another will say: If sin results in carrying out the will of God, then it is not so bad after all to sin. Let us study these probable objections.

The difficulty in the question grows out of our ideas of liberty. Liberty does not mean for us to do as we

please, even when we please to do right. It does not mean "the power to choose," even when our desires force our minds to choose what is best. It does not mean the use of the will in any direction. It carries with it something of all these, but is more than one or all of them. Liberty means acting in harmony with the highest powers of our natures of which we are conscious. It means that a man who comprehends the best possible life and is living it out the best he can is free. He is made free not by legal enactments, or by the repeal of chafing statutes, or by choosing the best, or by refusing to be led into sin, or by rational beliefs, or by the controlling power of his will; but he is made free by the truth. A man may be the slave of any one of these social or mental qualities; his demand for freedom may amount to lawlessness, and his power to will may grow into stubbornness. It is not the will or the reason or the heart that needs freedom. It is the man, the whole man, that needs to be free. Nothing but "the truth" can make him free. When the man is free then all the qualities—mental, physical, and spiritual—are free. That man is free who acts in a Christward direction. As he utilizes and appropriates the life and spirit of Christ, to that extent he is free. It is not a question of will or of law, but a question of life, of conduct, of manhood. It is bending all things to the higher aspirations and profoundest thoughts connected with

his nature. The animal is free when it masters the material and molds it into form. The mind is free when it masters the animal in our natures and transforms its energies into ideas. The spirit is free when it uses its mental forces to perfect and beautify character and realize its yearnings and inspirations. The lower plane of this is moral life, the higher is a divine life. The greatest possible attainment for a human being is to come to a consciousness of a divine life. This is sometimes called "the realization of a divine idea;" and by others, "the fruitage of earthly existence;" and again, "the consciousness of Spirit." They all mean very much the same thing. Freedom is therefore progressive in its nature. It is the harmonious action of a man, with his known powers, faculties, and energies. When a new possibility is realized it falls into harmony with this general law of being. Only a perfectly developed man can be a perfectly free man. It lies from unfreedom in the possible to right movement in the actual. The anarchist is not free, because in his antagonism to all law he necessarily destroys all rule of moral or political conduct. The good citizen is free to some extent by obedience to the laws of his country. Legal restrictions help him to live a better life. These restrictions may create friction in his nature at the beginning, but continuous good conduct under these restrictions brings him to where they are no longer felt. He who lives

the divine life is free, because this is the whole purpose of his nature. Its restrictions and limitations hedge him off from the hurtful and dangerous. He may feel these restrictions and limitations at first, but soon his conduct under the highest law of his nature reaches that point where his action is without chafing and where he feels none of their force. There are no restrictions from man Godward. He could move in this direction forever, and never meet with opposition. The effort to move in any other is counteracted by many antagonistic forces. There are restrictions and limitations on every hand. This is religious freedom. It contains in itself all that any one could ask in solving the problem of human life.

The world has been moving in this direction. It has been moving toward a consciousness of its best life. The spirit of man has worn many shackles and been chafed by many chains. By better knowledge, purer examples, clearer notions of life, and nearer approximations to the divine idea, one by one the shackles and chains have fallen and are falling away, and many have found the object of their search in the life of the Son of God. Such enter into a sphere whose radius can never be measured, where there is room for the full expression of the life that is in them. There is no danger of such persons ever coming into conflict with that Providence or wider sphere where "all things work together for good." The trouble

with us is that we narrow our view to a few privileges, and call it freedom. What we need to do is to get a view so broad that it will compass the whole of the best life, the all of the Christ-life, and call that human freedom. It will be following in his methods, thoughts, and purposes—nothing more, nothing less.

Holding this view of freedom clearly in our minds, let us advance to that sphere beyond the purely human—one which transcends the idea heretofore given. There is a wider sphere for the exercise of authority in directing all human events to one end, and that end is the perfection of the human race. Our solar system moves in wonderful harmony within its own sphere, but beyond this suns and systems are moving with equal harmony to a common center. The one does not hinder the other. So the sphere of the individual is transcended by that of humanity, and this in turn by the Divine. Each is harmonious in itself, and all with God.

When we rise high enough we can see all things bending to one end. Religions, histories, peoples, civilizations, disasters, epochs—every thing gravitating toward one idea, toward one purpose. There may be shoals and rapids, eddies and backward movements, sluggishness and mighty plunges in the river, but it is moving on toward the ocean. There may be conflicts, cruel wars, persecutions, dark ages, French revolutions, national turmoil, ecclesiastical downfalls, an-

archism, poverty, degradation, even the destruction of present institutions and Churches, and sin of a thousand degrees of blackness; but there is a current, a power moving under all these and in all these toward the righteousness and happiness of the human race. The notion of freedom does not and cannot interfere with this broader and diviner Providence.

We come to the other objection: Can sin help the cause of righteousness? Is there any benefit in it? Its result in the sinful is death. It is never life to them. It is the absence of such a thing. A man cannot live in his appetites without destroying himself. He robs his body of life, his mind of thought, and his spirit of hope. Body, mind, and spirit become the slaves of his appetite. Soon all is gone. Such a result is awful, and fully merits all the warnings ever uttered against it. It destroys in this world and in all worlds; for where the habit can be thrown from a human life when it has mastered every power of that life is more than any one has ever been able to tell. Under such conditions eternal suffering becomes an awful fact.

Now the question arises: Is there any benefit in such a life? Is there a Providence that overrules it for good. Yes. Such a ruined life is a finger-board which points to the dangers connected with such a way. If one man is killed by a cross-beam in a railroad bridge because he persisted in standing on top

of a train moving under it, no other man knowing this fact will place himself in like position. The death of a father by strong drink has often resulted in the salvation of his sons. Nearly every community furnishes examples. Men are not apt to go where the dangers have been demonstrated by the death of others. This is some good, but not all.

A man's career as a sinner and its results demonstrate the forces against him and the strength within him. A locomotive moves grandly over its steel rails. We do not calculate the strength of forces operating on it and in it perhaps, but when we see it wrecked—a motionless, broken thing, helpless and powerless—we begin to measure these forces acting on it and in it as it moved. When we see the wreck of a human life—a body diseased, a mind from which thought is gone, a spirit from which hope has fled, broken, distorted by its unnatural course—we begin to measure the strength of opposing forces and inner powers. We get better ideas of human life and better opinions of human nature. We know little of physical organisms and their functions until they become diseased either in ourselves or in others. The sicknesses of the human family have led to a knowledge of all the organs, parts, and functions of the human body. Such knowledge is necessary to provide for the health of the human race. Sin has led to a knowledge on the negative side, at least, of the human spir-

it, its inspirations, its hopes, and its energies. Such knowledge is necessary to the righteousness and happiness of the human race. It looks so to me.

It is necessary for a State to punish as well as to honor and protect its citizens. It is necessary, because without such punishment no civilization is possible. The State, in executing its laws against injuries to persons and property, is by such action providing a better life for its law-abiding citizens. The purpose to be accomplished by all such government is the welfare of all. There is room in such a State for political freedom; this is obedience to its laws. There is room in it for sin; that is disobedience to its laws. The rewarding of the good and the punishment of the criminal both result in accomplishing the ends of good government. The wider providence of the State is seen in bending all things to good citizenship. The punishment of evil-doers is a warning and a help to others who are capable of doing the same thing. So is the providence of God. The sins of the world are made to contribute to the divine purposes of it. So that we have freedom and "a power in the world which makes for righteousness." "All things work together for good to them that love God, to them who are called according to his purpose."

The broader and more hopeful view is this: We are living in a universe no smallest fact of which but will contribute to its beauty and glory in the end. God

is no longer standing apart from his universe in the thoughts of men; but he is near to us, is in us, among us, over us, and around us—reigning, directing, controlling, loving, and overruling all things for the good of those who see in the world a Divine Idea and in the human race the image of God. No complaints or fault-findings can have a place when such is the view of the present order of things.

CHAPTER XVI.

Our Country.

THERE is much needless apprehension in regard to the future of our country. There will be more energy and money in the future than there is to-day. There is nothing to fear in either. There is nothing wrong in them. If the wealth of the United States increases a thousand-fold, it is only evidence that Christ is succeeding and that his kingdom is coming. More money means more wants to supply, and increased wants mean a higher development in the character of our people.

If the manufacturing interests of our country should increase—as late statistics show that they must and will—it means more men to work, more clothes to wear, more comforts to enjoy, and more blessings to receive. The character of a country is never stable until it furnishes employment for its laborers. The increase here means the final adjustment of present difficulties.

The agricultural products of the United States will greatly increase because there will be more people to feed and clothe. This is itself a guarantee of a permanent civilization. Mining has hardly commenced yet in comparison with what it will be a few years hence.

New uses are found for mining-products every year. The forests are failing, but the mountains are rich in an inexhaustible supply of the very elements demanded by our advancing and ever-growing civilization. Inventions will continue to be made and labor-saving machines manufactured until after awhile the forces of nature, like steam and electricity, will be made subservient to the wishes of man in doing his work. Physical labor and animal suffering will be done away with, and all the pains of "man and beast" will be forgotten. The workmen of the future will be brain-workers, because the conditions under which we live are giving them the right use of their minds.

Our cities will multiply in number, and our large ones become larger. This is as it should be. There is an attractiveness, a growth, and a social and mental development connected with life in the city that the country knows nothing about.

The population will increase to many millions, and not be the worse for the increase. There is enough American leaven in our climate, our institutions, our customs, our national life to leaven the whole lump. There will be, as there has always been, outbreaks every now and then. These are electric shocks which clear up and render healthy our national atmosphere. No worse calamity can befall the country than that of 1860, when to the superficial observer the United States as a republic was gone for good. And we are

about over a trouble in which millions were engaged, and have left a stronger union than ever before.

The Church in America will finally get hold of the truth which is in accord with our free institutions. Many are already doing so who are members of different organizations of Christians. This truth may involve the overthrow of much that we possess to-day, and which many may look upon as valuable; but what of it, if it results in the final elevation of America's millions?

There is a patience to be learned from the progress of things intended to be permanent. The earth was not built in a few thousand years, or the human race produced in a single century. Civilizations are the outcome of past struggles, and religion the product of the ages. We must be patient and take a broad view of things. When we are on the plain every little hill obstructs the view, but when we reach the mountain-top the little hills disappear, while the wide-extended landscapes give us visions of beauty that make us think of God. A little anarchism and socialism become dreaded perils when we are down among them; but rise high enough to get a view of the great world-movement, and these little things disappear, while in it all and out of it all will be revealed the beauties and the glories of an infinite Father's love.

There are many things that will be greatly reduced in the future. The drinking-saloon, with its ruinous

associations, will soon be a thing of the past. There is a tenderer conscience, a more profound conviction of its evil influences every day. It involves not dollars and cents, but life and character. It is evil, and only evil. It is ruinous alike to the customers and the dealers. It has received solemn warnings from pulpit and press. The whole nation is alive in opposition to it. It will not be able to stand the pressure much longer.

Illiteracy will decrease in the future. Better systems of education, public schools for all, compulsory education, endowed colleges and universities, are all at work reducing it, and these will continue to increase in number until every son and daughter of our country can be free from the greatest curse that exists. This advance movement will be felt in every part of our country. Its wealth, its leisure, will be given to furthering the cause of mind and to freeing our people from ignorance. A literature purely American will be the outcome of such work, while philosophy will bless us with its power, as it has Greece and Germany.

There will be less piety of the emotional sort in the coming time. We are already beginning to learn that true religion is finding our way back to God and working in harmony with his purposes. We have had enough posing in religion, enough of glorified self, enough of sycophantic saintliness, enough of the

heaven for another world. We need actual work, real sainthood, and a sure-enough heaven here. It is time for brains, for mind, to begin the problem of understanding this life and its relations to God. The hereafter will take care of itself.

We have had a moneyed aristocracy, or that principle which elevates families in proportion to the thousands possessed. That aristocracy — as all the rest have done — is dying by its own rottenness and selfishness. It does not take long for the money to change hands, and away goes the foundation upon which the whole structure is built. There is in the United States a growing demand for men of character. The generals and the millionaires must have something else besides a name and money to recommend them. Our country is slowly coming to realize that genius and talent are not confined to any class, and that in every son she has a nobleman. Manhood now is worth more than palaces and crowns. This notion will increase until the nation is exalted and the "meek inherit the earth."

Some are apprehensive that railroads and landed monopolies will produce great suffering and want in our country. A few men will own the railroads, and a few more will own the land. There has been very little tendency in this direction, and what has been has met with opposition in labor unions, co-operative associations, protective societies, strikes, and rebellion against

all such oppression. There is no ground for defending many of these things. This much we can say: This country is not Ireland, nor can you make an Ireland out of it.

From every quarter we may see that there is nothing in our country or its possibilities to be afraid of. Here in our own land will live the happiest people enjoying the best civilization that the world has ever seen.

One word more on this topic. The remedies proposed by Dr. Strong and others for the ills of our country are in perfect keeping with their conception of the perils. Dr. Strong places great reliance in the liberality of the rich. I do not. He seems to think that the Evangelical Alliance is the power that will yet carry hope to the masses. He is now (April, 1888) traveling through the South in the interest of the Alliance, and presenting this view of the question. I have no confidence in any theoretical system for reaching the masses. The Good Samaritan way is the only one in which it will ever be done. It is the Christ way, and it is simply to go and help the one in want. I have but little confidence in any of Mr. Loomis's remedies. The whole question will be solved by that comforting yet subtle philosophy underlying the life of Christ which helps because it must help. A bird sings because it has a song and must sing it. A man endued with the thought and spirit of Christ

will have helpfulness in him, and it will come out. So what we need at last and all the time is the Christ of to-day. Then all our alliances, evangelical work, Churches, and schools will be glorified by his presence and power. To think more of Christ is to believe in him more, and to work for him more in building up and blessing our fellow-men.

CHAPTER XVII.

Conclusion.

THE purpose with which we commenced these chapters was to increase the hope of those who studied the questions that naturally arise in our day. I can but trust that the same object will be gained as W. H. Freemantle gained in his "Bampton Lectures." The view which has opened out these lectures is calculated to fill us with an immense hope. It is impossible for those who take a narrower view of the aims of Christianity to be frankly hopeful. They see that the secular fields of human activity, which to them and to their highest aims appear hostile, or at least indifferent, are winning upon men more and more; while Christianity, conceived merely as a system of worship, doctrines, and beneficence, is barely holding its ground; and consequently we hear from them little but expressions which imply complaint or resistance, or a timorous wailing for what is coming. This timorous attitude of later Christianity contrasts sadly with the enthusiastic hopefulness of its first proclaimers. We must restore the element of hope." * We now seek for the element of hope in the life

* "The World as a Subject of Redemption," p. 370.

about us. We seek it in the evil and the good, or the negative and positive sides of human life.

1. The darkest things that can happen in this world life of ours are not entirely without hope. There is no reason for despair where sin is strongest. Paint the picture ever so gloomy, it must be seen in the light or not at all. Let the clouds be ever so dark and stormy, there is a sun shining behind them. He that studies the picture by using the light he has to bring out its gloom will have no hope. He that looks no farther than the clouds will despair. He that has narrowed Christianity to fit present difficulties and to meet present sins, and who regards present ecclesiastical organizations as the embodiment of the truth, will see, and can only see its downfall; but the man who looks beyond these things, and gets glimpses of the great movement by which the race of men is to be elevated and saved, will always find hope, no matter what the antagonisms.

Such a man will find hope in the very nature of sin itself. St. Paul says that "the wages of sin is death," and St. James says: "And sin, when it is finished, bringeth forth death." The final outcome of present evils, if left to themselves, can only result in death. These have in themselves their own destruction. This is the law of sin: "He that soweth to his flesh shall of the flesh reap corruption." This is where the Bible places it, and this is where we ought to place it.

Many illustrations of this principle can be found. Not only individuals, but even nations, have worked the problem out to its bitter end, and found death the answer. So will the evils of our time find the answer unless counteracted by a saving power, a gracious dispensation. Degraded men and communities, left to themselves, become more so until the end is reached where the conditions of all life are destroyed. Christianity will never suffer defeat from this source, and hence there is hope of its final triumph.

The second ground for hope is found in the suffering incident upon sin in nearly all its forms. Suffering in this world is educative. It presents the true wants of the human spirit, no matter how low that spirit may have gone into degradation. Evil is itself from this stand-point preparing the way and supplying the conditions for the reception of that gospel which comes with medicine for the sick and comfort for the sorrowing. Nineveh was on the point of being destroyed when Jonah was sent to preach to it. Its people were ready to receive the truth he preached to them—hard a matter as it was to get him to do it. Suffering incident upon the sins of Nineveh had prepared the way for Jonah's message, and also furnished the conditions under which the proud and ignorant city could repent and believe.

As long as men and communities of men are content with their sins, or rather so long as sin is pleas-

urable, they will hear no gospel. One of the ways to prepare them for it is to wait until sin becomes bitter or until they suffer. Then the truth will be heard and believed. This is one of the ways that sin defeats itself and reverses the order of things. Here is ground for hope.

The third ground of hope is found in the direct conflict of truth with error, of right with wrong, of life with death. There can never be any doubt in the thoughtful mind as to the result in such a contest, it makes no difference where the contest originates—whether in politics, science, philosophy, or religion. There may be persecutions, inquisitions, revolutions, crucifixions, and martyrdom, but the truth finally triumphs and blesses the world. No single fact can be produced to show a failure in any sphere, and especially so in religion.

Sin and want and suffering have a few things connected with them by which a worker may be helped to a hopeful view of the world and its progress. The element of hope may be restored.

2. We consider in the next place the hopeful view of things growing out of the good or positive side of human life. All hope here is grounded in the nature and life of Christ. If evils exist, their expulsion will be due to Christ. If error exists, it will be corrected by the truth. If there is ignorance, it will be overcome by the Christ in whom are the treasures of all

wisdom and knowledge. If falsehoods are found in our teachings, these will be eliminated by a knowledge of Christ. If there is selfishness in the world, it must surrender to the advancing power of him who "gave himself." If there are imperfections of life and faults of character, these will be removed by the sinless life of the Son of God. If there are individuals imposing upon the masses and rendering them poor and helpless and empty, these will be crushed by the weight of One who is "no respecter of persons." If there are national sins, these must fall under the power of that King who shall reign until all enemies are conquered and his sway is made universal. Why do we not believe this and live in the power of such a faith?

With too many of us Christ is local and limited. We think of him as he lived in Galilee. In this we do well, but to stop here is hurtful. St. Paul refused to know Christ as a man—that is, in the flesh. To limit him to organized Christianity, or to any given period in time, or to any particular work, is to lose sight of much that is beneficial. No Church has ever yet been able to contain him, no time sufficient to measure him, and no age exhaustive of his energies. In his mind there were no secular or sacred things, but all things were sacred in their own sphere. He was in all things. Something of him may be seen in every thing connected with our complex civilization. He is the sum of all energy and power and grace—the

fullness of man in his highest aspirations. He is the "beginning and the end," "the first and the last." No time, space, country, age, Church, nor all of these combined, can give us the measure of the Christ. He is "the Way" for all men, "the Truth" for all time, and "the Life" for all in heaven or in earth. This notion of Christ is one of the moving, progressive powers in the world to-day.

Some other ideas have found shelter in our time. These must go along with the one already given. The kinship of all men and the fatherly side of the divine nature are thoughts that have come to stay. The movement produced by these ideas in their practical influence has been and is in the direction of greater sympathy for the wants, the sins, and the sufferings of our fellow-men. This movement is seen in the fact that the nations of the earth are being drawn closer together. There is a growing harmony and a coming unity. Wars even are so destructive to financial plans and pecuniary prosperity that they will soon be among the remembered barbarities. The leaven of Christ is at work.

The hope springing up when we think of these things is intensified when we remember that Christ came to save the nations as well as individuals. Christ becomes grander and gives us a better hope when we regard him as the Saviour of our nation. He is broader and grander still when we begin to

think of him as the Saviour of a world. What has been done in reforming the individual is proposed to be done for the whole earth. The mission of the Church and the inspiration of the Church should be found in this broader notion of the purposes of Christ's coming.

There is therefore no ground for complaints, no reason in taking a gloomy view of things. There is no truth in the *quasi*-pessimistic views of our time. The kingdom is coming and God reigns. So let the people rejoice. Let us feel that every human being in the world to-day—every one in the past and every one in the future—is at work on a common design. Let us feel that we are all, and each with all, contributing our life forces, our thoughts, our love to a united work, the fullness of the thought of God in Christ, the completed counterpart to his divine purposes, and the glorified object of all his promises. Our country will prosper, our Christ will triumph, and our people will rejoice.

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